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CALVINISTIC VIEWS OF MORAL PHILOSOPHY.

[From Dr. Dewey's Controversial Discourses.]

"Conscience is not only a judgment, but it is a feeling. It is the same soul acting, with greater or less energy upon moral objects. The difference between conscience (as that word is commonly used) and moral feeling, is a difference, not in kind but in degree. It may be a cold approbation; it may be a warm emotion; but still it is the same thing. We perceive the difference between right and wrong. We feel the difference between right and wrong. Here is the same thing. We feel this more or less strongly. Here is all the difference. When we witness a simple act of justice, as the paying of a debt, we simply approve it. When we witness an act of great, generous, and even self-denying benevolence, we warmly approve it. In both cases, it is, in its nature, the same action of the soul, put forth with greater or less energy.

But, it may be said, are not conscience and feeling often directly opposed to each other? May not the conscience be right when the feeling is wrong? Is not this especially the case in envy? A man approves, it will be said, the excellence he hates; his conscience perceives a virtue, to which his heart is opposed. Undoubtedly the feeling of conscience may be overborne by other feelings; but this does not prove it to be any the less a feeling, and, so far as it goes, a right feeling. There is no difficulty here. It is just as filial affection may be overborne by the love of worldly pleasure, or evil company. All we say, in this case, is, that the filial affection is the weaker feeling. And, if this feeling should strengthen and gain the predominance, we should not say, that it was changed in its nature, but only, that it was increased in power. And so the weak conscience, when it becomes a strong principle, when it becomes the habitual love of God and good beings, is yet the same conscience increased in vigor. It has passed through a change, not of nature but of degree. It is the same single, solemn homage of human nature to what is right and good.

And let me add, that the perception of moral rectitude needs to be something thus simple, clear, and unquestionable. It must not be dependent on any abstruse reasoning. It must not depend on this or that man's peculiar theory. It must not require that men should ascend into heaven, or go beyond the sea, to find it out. It must not leave any one cause to inquire anxiously, "wherewith he shall come before the Lord." It is too essential a matter, it is too vital an interest, to be the subject of any reasonable doubt as to *what* it is. It must be like the light of the sun, shed clearly and brightly upon every human eye. That which is food to the soul, must be certain to the taste. That which is life to the soul, must be manifest to simple consciousness. That in which all safety, all good, all happiness essentially consists, must be self-evident, indisputable, universal truth; without a shadow, without a question, without the possibility of a mistake.

We should be glad if we had space, now to consider the bearing of this discussion upon several subjects: upon the identity of true morality and true religion; upon the way of becoming good and religious, or what it is to become so; upon the unreasonableness of intolerance; and upon the light in which the guidance of Scripture is to be regarded. But we must hope that the application to these topics, of what we have been saying, is sufficiently obvious; and we will close our objections to Calvinism by asking one question. What sort of practical ethics would follow from this system? What sort of position theoretically speaking, would its votary occupy in life, in society, in the world?

Himself pure, while the multitude around him is totally depraved; himself growing better while they are daily growing worse; himself elected, sanctified, redeemed, while, for them, no electing mercy, no sanctifying spirit, no redeeming blood has yet interposed to bring them into the fold of safety; himself hoping for heaven, while they, dying such as they live, are certainly doomed to hell, nay, are every year and day, sinking by thousands, from the fair and smiling abodes of life, into everlasting burnings; what manner of man ought he to be? We do not ask what ideas of God must result from this view of the mass of makind as a body of unreclaimed and almost irreclaimable convicts, from this view of the earth as a vast penitentiary; but we ask, what sort of person should he be, who dwells in such a penitentiary?

Certainly, he should be filled with inexpressible sadness. He may rejoice in his own escape; but for the thousands and millions, who never have escaped, and who never shall escape, he ought to feel a sadness, amounting to gloom and horror. If he lived in a city of a million inhabitants, and knew that they were all, in one season, to be swept away by a pestilence; that all were to die, excepting a remnant of a few hundreds with himself, could he, contemplating only that death and temporal desolation; could he walk cheerfully in the streets of that city? But what is this to that doom, beneath which millions of the human race are, every year, sinking to woes and agonies, untold, unutterable, and never to end! Can joy be any part of a system like this? Can a man ever smile, who has taken this contemplation of things to his heart? Can he see any real sign of cheerfulness in the heavens or the earth? Can the song of the neighboring groves, can the shouts of laughter from yonder play-ground, or the swelling of gay and glad music upon the breeze, be any thing but the most bitter mockery? What are all these, to the mass of mankind, but the prelude to groans, and lamentations, and wailings of sorrow! The very arts, under such a system, should lose all their forms of winning beauty and imposing grandeur, all their buoyancy and brightness; and sculpture should only present us groups, like the Laocoon, writhing in the agony of fear; and painting should only draw pictures, dark and portentous, like that of the Deluge; and poetry should only pour out, in sadder numbers than the celebrated "Night Thoughts," its tears and lamentations over the mournful fate of human kind. Under the dread shadow of this system, then, what can remain to its consistent votary? What can be his ties to society at large? Can he have friendship? Can he wish for intercourse with unregenerate men, bad men, utterly bad men? Why should he? What is there in them to love? If he must be connected with them, by business or kindred, yet what are these *circumstances*, compared with the great features of moral relationship? And the moral relationship on the part of the regenerate, can be nothing but that of superiority, and pity, and prayer; not that of friendship.

Can human nature,—can human life—can human society, bear such a system as this? Burthened in spirit, saddened with many afflictions, struggling with many difficulties, scarcely sustaining itself with all the aids of the most cheering faith, how must the human heart sink under this universal cloud of darkness, horror and despair! How could any liberal acquisitions, any graceful accomplishments, any joyous virtues, or generous confidences, spring up under such an appalling, all-absorbing dispensation of threatening, wrath and woe! It has been said, we know, with an air of much self-complacency, that our anti-Calvinistic system, that Unitarianism, in other words, is essentially a shallow, superficial system even for the intellect; that it is a system, altogether unfavorable to a generous and thorough improvement; that genius encompassed by that system, walks in fetters. But what, we should like to ask, has Calvinism done, that its defenders should be entitled to adopt this tone of contempt for his adversaries? We ask not, what *Calvinists* have done. For, allowing individuals among them all deserved credit for genius and accomplishments, it is very remarkable, that in the exertion of their powers in the chosen departments of genius, they have proved traitors to their system! That is to say, the tone of religious thought and sentiment introduced into such works has never been that of Calvinism. We ask, then, What has Calvinism done? What literature has ever breathed its spirit, or ever will? What Poem has it written—but Pollock's "Course of Time!" What philosophy—but Dr. Wardlaw's? Into what meditations of genius or reveries of imagination, but those of John Bunyan, has it ever breathed its soul!

We say not this reproachfully, but in self defence. But we do say, that a system, which has appeared in any recognized delineations of the true and beautiful; which never comes into that department even with those who profess to hold it in theory; which dwells not with men in their happy hours, by their firesides, and among their children; which wears no form of beauty that ever art or imagination devised, but hangs, rather, as a dark and antiquated hatchment on the wall, the emblem of life passed away; and we do say, too, that a system whose frowning features the world cannot and will not endure; whose theoretical inhumanity and inhospitality few of its advocates can ever learn; whose tenets are not, all tenets should be, better, but worse, a thousand times worse, than the men who embraced them; whose principles falsify all history and all experience, and throw dishonor upon all earthly heroism and magnanimity; whose teachings warrant no hopes, comfort nor afflictions, soothe no sorrows, but of an elected few; and whose dread messages ought to make the sympathies of those few to be tortures and agonies to them, while they bind in chains the rest of mankind, and hold them reserved for blackness and darkness for ever; we do say that such a system cannot be true! It may be a sort of theory to be speculated about, to be coldly believed in, but it is not truth, that can be taken home to the heart. "*Coldly* believed in,"—did we say. No; *so* believed, it is not believed in at all. It is *not* believed, unless it is believed in horror and anguish; unless it sends its votary to his nightly pillow in tears, and wakes him every morning to sorrow, and carries him through every day, burthened as with a world's calamity, and hurries him, worn out with apprehension and pity, to a premature grave! He who should grow sleek and fat, and look fair and bright, in a prison, from which his companions were taken one by one, day by day, to the scaffold and the gibbet, could make a far, far better plea for himself, than a good man living and thriving in this dungeon-world, and believing that thousands and thousands of his fellow prisoners, are dropping daily into everlasting burnings. Once more then, we say, that this system cannot be proved to be true, till nature and life and conscousness are all proved to be false; till the ties of affection are proved to be all snares, and its sympathies all sorrows; till the tenor of life is proved to be a tissue of lies, and the beneficence of nature all mockery, and the dictates of humanity all dreams and delusions!"

JUDGE WILLIAMS'S SPEECH ON THE WAR.

Mr. Chairman,—I appear before you, in obedience to your call, to give utterance to a few thoughts on one of the topics suggested by the resolutions on your table. I do not propose to enter into a detailed examination and discussion of *all* those resolutions, but I wish to make a few simple remarks on a suggestion contained in *one*;—and that is, the suggestion of "the justice and policy of receding from our positions in Mexico, and offering a reasonable and honorable peace."

Permit me, in the outset, and as a basis of the remarks I am about to offer, to say, that there is one great fact, and one great principle in which all agree. We all agree in the *fact* that war now exists between the United States and Mexico. I stop not now to inquire into the causes and origin of the war, or into the motives of its prosecution. It may be, that it exists, as stated by the President, by the act of Mexico. It may be, that it exists, as others assert, by the act of the President of the United States; and it may be that the existing war is, as others contend, a necessary consequence of the annexation of Texas. Texas was, at the time of its annexation, in a state of war with Mexico, and some suppose that the annexation by our government was of itself, in substance and effect, an adoption of that war, and a declaration of hostilities against Mexico. I shall not now enter into a discussion of these conflicting opinions. I leave that to others, to whom it may be more agreeable. I take simply the fact, in which all agree, that we are in a state of war with Mexico.

The *principle* in which all agree, is that a state of war is, in itself, not desirable, but to be deprecated; that peace—an honorable peace—is, in itself, desirable, and that all reasonable measures should be adopted and pursued for its attainment. Thus far, then, all profess to agree, and I am not disposed to express a doubt as to the sincerity of those professions. But here we arrive at a point where a difference of opinion—an honest difference, I doubt not—arises. This difference is as to the mode in which the attainment of this desirable object is to be pursued.

On this subject an alternative *of two* modes of action, and only two, so far as I know, have been urged. They are,

1st. *To conquer peace by the sword*;—to overrun and subdue Mexico, and hold her in subjection until she shall sue for peace; and then to grant it to her on our own reasonable terms. This is the mode proposed by our government, and now in the process of execution. Our government are now trying this experiment, but have not yet brought it to a successful issue. Its consequences are among the uncertainties of the future.

2d. To recall our armies, now occupying positions within the acknowledged limits of Mexico, to positions within our own limits, and there offering peace—peace honorable to both parties, and reasonable in its terms,—in other words, offering peace in the spirit of peace.

The latter alternative is the one proposed by the resolution to which I have referred, and the one which, on the whole, best accords with my own views. Some of the reasons on which this preference is founded, I will now, Mr. Chairman, with your leave, briefly suggest.

1st. This alternative is *practicable*. I do not undertake to say that the other is impracticable. I shall not undertake to assign definite limits to the triumphs which may be achieved by the courage and perseverance of the American heart, and the vigor of the American arm. I only mean to say that, in my judgment, the further progress of our armies into the interior of Mexico is less obviously practicable, than their return to a position in our own territory. If they have been able, in spite of all obstacles, to invade Mexico, to meet and drive back her armies, superior in numbers to our invading forces, and to take their present positions in her territory, it is certainly more obviously feasibly and easy to return to our own territory, there being no interposing obstacles or foes to hinder or retard their march. A simple order to this effect, from the President, will immediately produce the desired result. To return now, is therefore practicable, but whether it *will* be practicable to return, after having penetrated into the heart of the Mexican dominions, and thereby roused the energies and excited the passions of the Mexicans to desperation, is, to say the least, an open question, and one which, as I believe, it is unnecessary to solve by actual experiment.

2d. The alternative proposed in the resolution is a *safe* one. Our armies *can* return and take their position in our own territory. There is now no foe between them and our own territorial lines. There are no dangers to encounter in their march; and when within our own territory, they will certainly be as safe, and probably more so,—they can certainly as easily repel an attack, and probably more effectually, than in their present positions in the midst of an enemy's country. It is, indeed, utterly improbable, that any Mexican army, after the experience they have had, would have the rashness to attack our own armies on our own territory; but if such an attack should be made, it could be repelled with more facility and certainty, than in a hostile country.

3d. The alternative proposed in the resolution appears to me to be preferable to that which is pursued by our government, because it is more *economical*. Economy in the prosecution of war may, perhaps, be considered a homely virtue; but in a war, the continued prosecution of which must, for each month, cost the people millions of dollars, it is certainly worthy of some consideration. Now, I suppose it will not be questioned that armies may be maintained at less expense at *home* than *abroad*—in their *own* than in a *foreign* country. They are nearer to their resources and supplies, and the expenses of communication and transportation, and a thousand other incidental expenses, amounting, in the aggregate, to enormous sums, will be greatly diminished by proximity. They are also where, in case of danger, reinforcements may be obtained at less expense and with less delay. These appear to me to be considerations not to be despised or overlooked.

4th. The alternative proposed by the resolution appears to me to be entitled to preference, by its more *humane and Christian* character. The experiment will not only save millions upon millions of money, but, probably, unnumbered and innumerable lives. The other alternative cannot be pursued without battle and carnage. How many lives will be destroyed, how much suffering experienced, what bereavements and agonies occasioned, before the experiment can be brought to a successful termination, cannot be known or estimated. If the Mexican rulers will not—as they declare they will not—ever listen to a proposition for negotiation while the foot of a single foe presses their soil, and if our rulers will not recede one step until they shall have conquered a peace, then this war must be interminable. If, on the other hand, our armies should take their position on the frontier soil of our own country, and should there be attacked, the foes would unquestionably be repulsed, and suffer severely for their rashness. But if they should not attack us, as they probably would not, then, though the war would *nominally* continue, there would be *peace in fact*. No battles would be fought, and consequently no blood be shed. This state of things could certainly be no obstacle to negotiations for peace on reasonable terms.

5th. The adoption, by our government, of the alternative proposed by the resolution, will be, to say the least, as honorable to our country as the further prosecution of this war of invasion and conquest. Such a movement, on our part, cannot and will not be imputed to cowardice, pusillanimity, or other base motives. Far be it from me to recommend any measure inconsistent with our national honor. Who will presume to question the courage and skill of the American armies? Not those European nations who have tried or witnessed our prowess. Not the Mexicans, surely, who are now smarting under *our* victories and *their own* defeats. If we are wholly in the right, and Mexico wholly in the wrong in this warfare—a proposition which I do not intend, on this occasion, to deny or discuss—we have already done enough to vindicate our injured honor, and to prove that the proposed movement is not caused by pusillanimity, but by a sincere desire to spare the effusion of blood, and to grant and obtain an honorable peace. We have driven back her more numerous armies, and defeated them in battles; we have, without reverses, marched in triumph over her fields, and we have captured her villages and cities. If Mexico deserved punishment, we have punished her. If the honor and glory of victory was our object, that object has been achieved, and it cannot be taken away or tarnished by magnanimity and forbearance. If we continue, even successfully, to prosecute the war in the mode thus far pursued, it may produce the unfavorable impression, among foreign nations and among the friends of peace at home, that it is prosecuted from motives of ambition and a thirst for conquest and aggrandizement. The measure proposed by the resolution appears to me, therefore, to be more favorable than the other, to the true glory and honor of our country.

Mr. Chairman, I have now done. I have given utterance to my simple thoughts on this important subject, in my own direct and simple language. It appears to me that the alternative proposed by this resolution is more certainly *practicable*,—more certainly *safe*,—decidedly more *economical*,—more *humane* and *Christan* in its character,—and more honorable to our country, than that on which our government has hitherto proceeded. If the alternative now proposed should be adopted, and peace proffered to Mexico in the spirit of peace, I believe that the experiment would be successful, and that peace would be obtained. Our volunteers could then return in peace to their homes and their firesides, and dwell in safety among their kindred. The sounds of war would cease, and the blessings of peace be felt through the length and breadth of our land. I hope, sir, the proposed measure will be adopted. [Courier.

SALVATION.

[From Mr. Livermore's Dedication Sermon at Windsor, Vt.]

As it regards our views of Salvation, we hold that Jesus Christ saves mankind *from* sin by working a moral change in their hearts, and making them better, holier, spiritually-minded; not that he can save a single soul *in* its sins, by presenting himself as a substitute to avert the doom of the transgressor, and by suffering in his own person in the garden and on the cross all the mountains of miseries and agonies which would otherwise have fallen upon the millions of millions of guilty beings for having broken the laws of their Maker. His mission was not a piece of diplomacy, contrived in the cabinet of heaven, to clear the wicked by punishing the innocent, but a breathing forth of the love of God, an expression of his interest and mercy, an instrumentality to work a change not above, but below,—not in the divine purposes, but in human life,—to effect the regeneration and sanctification of souls lost in sin. He preached repentance, and, by a necessary consequence, remission of sins, for God is both "*faithful* and *just*, as well as *merciful*, to forgive us our sins, and to cleanse us from all unrighteousness." He represented the difficulty as not on the part of God, who is, and ever was, ready to have mercy on the returning prodigal, but on the part of man, who is slow to feel his sins as sins, to be sorry for them, and to forsake them. Jesus came not, therefore, to soften God's law, which is ever the same, but man's heart, which may be changed. He taught, entreated, lived, died, that men might listen as never before to truth and duty,—that their whole nature might be sanctified to God, and every thought be brought into obedience,—that the will might bow to the supreme will,—that reason and conscience might become to man as the veritable voices of his Maker,—that the two great moral affections, connecting man to man in benevolence, and man to God in piety, might be quickened into living exercise,—and that the pure spiritual aspirations, Faith and Hope, might take hold of the immortality opened before them,—and that thus, altogether, man, instead of bowing himself down and burying himself in the narrow, selfish, sensual interests bounded by the flesh and time, might take into view the glorious range of a never-ending state of being beyond the grave, and live to virtue, heaven, God. Hence his lessons come to us, when we are ourselves, as a ray of light to the bewildered traveller, as a draught from the cold spring to a thirsty soul, as the tear of sympathy to the friendless sufferer. Nothing has ever been so beautiful as the Sermon on the Mount, or so pathetic as the parable of the prodigal son, or so solemn as the judgment-scene, or so searching as the condemnation of the Scribes and Pharisees. Let them that have ears hear, and let them that have eyes read, and let them that have hearts feel, these divine discourses of the Gospel, until they shall penetrate through the common crust of moral insensibility and worldliness, and reach with a healing power the last recesses of the soul.

GOD OUR FATHER.

What adds an immeasurable interest to our faith in one God is not so much the revelation of what are called by theologians his natural attributes, as his unity, omnipresence, and omniscience,—though that is much,—as of his moral character, most impressively condensed in those words which our Savior so often used, "Our Father." The one God is our Parent. What a word, if we will think of it, is here! In our familiarity with it, we do not perceive its strange beauty, its infinite tenderness. God, our Father! the humble word of time and earthly relationship, the household title, the endeared name of home, lifted up on high and applied to Him who is the Infinite King of the Universe, the Mighty Maker and Head of worlds and systems and beings without number or bound! What kindness is here, and what knowledge of human wants! Could there have been a more comforting, enlightening, strengthening, cheering revelation out of the depths of infinity and eternity than this of the Fatherhood of God? Was it not the very last blessing which Heaven even in its inexhaustible riches could bestow, to whisper in the ear of the tempted, stricken child of mortality, "Thy Father in heaven"? In heaven, and yet thy Father! So high, so pure over all, and yet setting his love upon the feeble creature of the earth, caring for him with an infinite wisdom, and pitying and pardoning him with an everlasting mercy! There is nothing like it in the world. It is the crown of the Gospel of Christ. It is the essence of Christianity. When men come around us with their dark doctrines, that seem almost to forbid the sun rising on the evil and on the good, and the rain descending on the just and on the unjust, we ask no stronger refutation than this.—"Our Father, who art in heaven." When our friends are few, and our days evil, and our hearts fail us, we will open the blessed volume of inspiration, and seeing there these all-illuminating, all-cheering words, OUR FATHER, all shall be well again. This shall be our light, our cordial, our anchor of eternal hope. Blessed be the God and Father of our Lord Jesus Christ! [Livermore.

MR. MAY'S LECTURE ON CAPITAL PUNISHMENT.

His points were:

1st. That hanging is cowardly, because the poor wretch is already helpless and humbled, and prevented from doing any farther mischief.

2d. That hanging is cruel and demoralizing: there was no need to argue this, because civilized States are now unwilling to let the gallows be publicly seen. This concedes nearly all Reformers say of the immediate effect of Capital Punishment.

3d. That the subjects of this punishment are generally those whom society has kept ignorant and got drunk.

4th. That this highest penalty is not inflicted on the highest offenders, on those who murder the soul, who seduce and ruin all that is immortal in man.

5th. That the gallows is vindictive, not reformatory; and all our religion is based on the doctrine of the recovery of man. The more outrageous the attendant circumstances, the more hopeless any attempt at reprieve or commutation of sentence.

6th. The State has no authority to take a human life. A man has not this right in himself, except in the extreme peril of his own life; and a number of men cannot create new rights by coming together—rights which God and nature expressly condemn in the suicide.

7th. The Gospel gives no sanction to this legalized crime; and the single passage in Genesis urged in its behalf is torn out from its natural connection, changed from a prophecy into a command, and was never urged in Scripture as judicial, nor observed as a Divine injunction. Simeon and Levi murdered all Shechem; and were only reproved, not hung. Abimelech's armor bearer stabbed him; there was no punishment of the murderer. Doeg slew eighty-five priests; and "whoso sheddath man's blood, by man shall his blood be shed," was not heard of. David butchered the Amalekite directly, and Uriah indirectly, and was not hung. Absalom murdered Amnon, and was forgiven. Moses himself slew a man, and went free, just as Cain and Lamech had done; and yet people pretend that this sentence upon every kind of blood-shedding binds us now!

Mr. Hosmer, of Buffalo, followed with some very touching remarks, and Mr. Holland closed the meeting. Notwithstanding the bitter storm, without, the audience was quite large and gave every appearance of satisfaction with the exposition that had been made of this highly interesting reform. [Rochester Democrat.

ANGELS.

Our holy faith tells us that heaven is peopled with the friends and guardians of man; that heaven is agitated, if I may so speak, by perpetual sympathy with what is passing here below. The blessed ministers of God are, doubtless, dwelling in secure and unutterable bliss. But the very life of their joy consists in this, that they behold the face of our Father which is in heaven; and from there the glorious splendor of his countenance is reflected back. So that we may conceive the realms of light to be filled with resemblances, faint and imperfect though they be, of the supreme and consummate goodness. And hence it is, that those children of light, are incessantly bending forward from their abodes of glory, and turning with watchful looks towards us, who by natural birth, are the heirs of sorrow and corruption. [LeBas.

An action is called good from the morality and nature of the action itself; so actions of justice and charity are in themselves good, whatsoever the doer of them may be; but actions are considered by God with relation to the state of the heart, or the motives from which the act is performed.

THE BOND OF UNITY.

We are now ready to inquire: what is to be this great bond of unity—What will be this future idea or movement so mighty as to surpass conventional barriers, and make "of one blood all nations of men."

In answer to this question we may assure ourselves that it will result from no single movement—that its germ will be no idea of the intellect—that it will be the consequence of no congress of nations, no arbitration, no political compromise. It will result from a simple faith in moral principles. A general harmony and cooperation must needs be based upon something which the human heart, in all circumstances and diversities, acknowledges to be universal, and forever necessary. This cannot be anything which is the product of the intellect, more or less enlightened: whether it be creeds and theologies—laws and institutions—customs and policies. These melt with last year's snows on the Andes, the granite peaks which sustained them being left bare and eternal. They pass away with the generations which conceived them for their brief convenience. They reflect the mood of the moment; they only serve to indicate how high the tide of growth has risen The intellect of men will forever preserve this diversity of action, just as their faces will preserve their separate tones and features. But the great scheme of the Beatitudes, the evergreen example of Jesus Christ, the simple moral elements of his mighty life, will build the platform of that future unity, which no man ever dreamed with a hope so glowing, or prophecied in words so burning as he who gave to humanity the means for its fulfilment. There is nothing which the human soul will ever find eternal, nothing in which capricious mortals ever will agree, except the principles of a moral life. Give to all men and races a pure *moral* conception of that life of Christ, introduce its elements through the intellect into the heart of humanity, teach them that only kind of truth which sanctifies—and they will rush together like kindred atoms. Teach them that this common goodness is the secret of common harmony, and all their diversities will blend into a single form of moral life; and the struggle and the intrigue and the great ambition will be, who shall plant the standard of God's kingdom farthest in the van—who shall bring up the most refractory races upon the christian platform, and into the generous current of christian culture—who shall demolish most distinctions—who shall soonest efface thier noxious peculiarities. A clear conception of the Beatitudes alone, their vast capacity, their exhaustive meaning, equal with the soul itself, will surmount the barriers of all the centuries, and fill up every creek and inlet with the fertilizing tide. The State will be the world—the Nation will be all mankind—the Church of God will be builded out of human hearts, which are made of one color, and are full of one blood, and whose pulses beat with equal motion beneath the shadow of the iceberg and the palm. The sons of God will find each other, and live in glad companionship, and emulous strife of goodness, and mutual shame at injury and sin, because at last the secret will have been wrested from the gospels, and the purposes of revelation will have struck them, as a bright thought the lucky thinker. The phrophetic texts of the one fold, and the one shepherd—the tender desire "that they all may be one"—the touching injunction, "little children, love one another"—will be no longer premature, but rather old and past, because men will have reached their level; and will have found that what their fathers grasped for was *moral order*—that what prophets and kings dasired to see and yet were not able, was the *moral* unity of the spirit in the bond of peace. [Weiss's Sermon before the Church of the Unity.

SIMPLICITY IN RELIGIOUS WORSHIP.

What the spiritual system of the Bible, and the Newtonian system of the universe are to the old system of heathen mythology, just that are our simple forms of worship, and society, and government, to those in which there are pompous rituals, and hereditary distinctions, and entailed property, and orders established by law.

Let us look at this. How beautiful was that mythology! How adapted to inspire reverence! How did it people heaven, and earth, and ocean, with its creations! How did it give sanctity to every grove, and hill-top, and fountain, and garden, and fireside, by enshrining there some god or goddess peculiar to the place! How did it furnish materials for sculpture and painting, and enable poetry to clothe its conceptions of the powers of nature in forms available to the imagination, so that men are found even at this day, and those too who have read David and Isaiah, who think it necessary to defend the works of God as if they might not be as well adapted to poetry as these fables! Again, how adapted, in one sense, was all this to human nature! Look at the antiquity and extent of the system. See the ancient people of God forsaking his altars, and going up to the groves and high places. See the whole world, from the polished Greek, to the equally polished Hindoo with his three hundred millions of gods, going after this system, and only the remnant of a single nation holding fast to the worship of the one God. Was not this conclusive evidence that the one was adapted to human nature, and the other not? Was it possible, then, to give up such a system as this, that had woven itself in with all the time-hallowed associations, and kind feelings, and joyous occasions of life, for Christianity, that had no temple, no altar, no priest, no incense? What votary of taste, or of the muses, could endure the thought! But Christ and his Apostles, who knew what was in man, and what was truly adapted to his nature, seem to have been utterly unaffected by all this fine sentiment and fine reasoning. They struck down the false system, and in the shock of its fall, if never before, were revealed the loathsomeness and corruption which had been concealed, with Satanic skill, under the forms of poetry and of art.

But see the affinity of human nature for this system still—greater even than that which it has shown, and is still showing for monarchy and caste in its various forms. No sooner had Christianity triumphed, than precisely the same system, under different names and forms, was introduced into the Chrisian church. The identical image of Jupiter became the image of St. Peter, and the Virgin Mary and the saints took the place of the local divinities; the Christian teacher degenerated into a priest, and the sacrament of the Supper became a sacrifice. Certainly there is a sense, a bad sense, in which this system is adapted to human nature, and so adapted that I must think that that nature would have been forever crushed beneath its weight, but for the direct interposition of God. In the Reformation that interposition was manifest; it was manifest in the event which we celebrate today; and now we can see how infinitely superior is the foolishness of God to the wisdom of men—how infinitely higher, and deeper, and puter, is that reverence which connects itself with the simplest forms of Puritan worship, in which man goes directly to God through the one Mediator, than that which is connected with bells, and incense, and burning lights, and relics, and pictures, and changes of vestments.

But precisely the same arguments, in their basis certainly, and often in their form, which may be and have been used for the old and the new forms of paganism and idolatry, are those which are used in favor of monarchy, and of a distinction of ranks in society. Is one of these adapted to human nature? So is the other, and in precisely the same way. Has one, antiquity and the example of the mass of the race in its favor? So has the other; and the arguments for both are based on the incapacity of the people to preserve the spirit of reverence, and to perceive beauty in connection with simple forms, and without constant and imposing appeals to the senses, and to the principle of association as connected with sensible things. Of course their systems are allied to each other. Every where, except indeed in this country, established religious orders have favored or upheld established orders in the state; and monarchy was never truer to its instincts than when it uttered the sentiment, "No bishop, no king." [Pres. Hopkins' Plymouth Sermon.

"NEVER TO COME AGAIN."

"Doing good,
Disinterested good, is not our trade."

About fifteen years ago a certain ship owner, in a lucrative business, was reputed to be worth at least one hundred thousand dollars. Meeting a friend one day, the interview was long and deeply interesting. The ship owner acknowledged that he had been greatly prospered, and that his property was rapidly increasing. But he added, while the tears started freely, "I am greatly alarmed. I have no evidence that I am a Christian, and am afraid that this making money will ruin my soul."

Six or seven years rolled on, and ship after ship came in richly laden, so that his one had increased to some three hundred thousand. Besides, in the meantime, he had entertained the hope that his title to heaven was sure, and had made a public profession of religion. Now, a respectable citizen, who had spent much time and money to promote the social and moral improvement of seamen, called on him and solicited a small sum to aid in this work. "I'll give," said the ship owner, "if you'll promise NEVER *to come again.*"

REMARKS.

1. This ship owner had made most of his property out of the hard and perilous labors of seamen.

2. Such a title to eternal life should be carefully examined; for

3. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

4. He had greater cause for alarm and tears after he had made $300,000, and had made a profession of religion, than before. R.

[N. Y. Evangelist.

TRUST IN GOD.

ORATION before the New England Society, in the city of New York, by Charles W. Upham.

This is certainly a very brilliant and able discourse, and presents truths which cannot be impressed upon too earnestly. Take, for example, a passage on Trust in God, and the particular application of this doctrine to the subject of Freedom, is contrasted with Slavery. We are sorry to be obliged to leave out the connecting links:

"Another feature in the character of the Pilgrim Fathers, to which I wish particularly to turn your attention, is their trust in an overruling and co-operating Providence. In their records, journals, and other writings, no sentiment has greater prominence than this. It was an abiding and a practical principle. It imparted habitual contentment, gratitude, courage, patience, and assurance of ultimate success. In the great part of their number, it was not a mere speculative faith, but a personal experience.

While the mind, in the present state of being, is enclosed in these material bodies, with no capacity to attain to communicable knowledge beyond the reach of the perceptions of sense and the deductions to be derived from them, one person will never be able to pronounce absolutely upon the manner or the degree to which the soul of another person is cogaizant of God. We know, or by a proper use of our faculties of consciousness and self-inspection, can know, how clearly and how high our own souls have risen into the presence and communion of God.

The observation of life, if not the happy experience of our own spirits, gives evidence that virtue, in the highest or indeed the only true sense, as founded upon an habitual and spontaneous recognition of duty to God, brings the heart of man into an immediate relation to the Divine Being, imparts to it of the very fullness of the Deity, and lifts it into a heavenly frame. The exaltation of character produced by such virtue is as truly as beautifully described by the poet, whose own genius was translated, by the contemplation of God, in the divinest nature:

"Love Virtue, she alone is free,
She can teach you how to climb
Higher than the sphery chime,
Or, if Virtue feeble were,
Heaven itself would stoop to her."

This elevation of the habitual promptings of the ordinary actions and familiar duties of daily life into the sphere of piety and faith, into a constant, living, trusting connection with God, the form of virtue which Milton describes, must be allowed, even by those who sympathize the least with them, to have marked, to an eminent degree, the character of the Pilgrim Fathers. If ever men gave presumptive evidence of habitual communion with the Most High, and reference to him in action and in conversation, they did.

'In those days,' said one of their number, looking back, after the lapse of nearly half a century, to the time when, in his youth, he participated in the privations and perils of the first settlement of the country, 'In those days God did cause his people to trust in him, and to be contented with mean things.' And after alluding to the more comfortable and secure condition of the generation that had risen around him, and mentioning several particulars in which their situation was much 'better,' he asked, 'have you better hearts than your forefathers had?' *

That which gave the forefathers 'better hearts,' was, as he stated it, 'Trust in God.' They rejoiced the shelter of an overruling Providence, and, in the meanness and sufferings of their state, they looked forward with glad exultation and habitual exhilaration of soul, and with as absolute a vision as ever illuminated inspired prophet, to glorious results, one day to be evolved, for the reformation of Christendom and the advancement of mankind, from the work whose small beginnings they had been selected to conduct.

I need not enumerate the occasions in their history, or the features of their usages and institutions, which strikingly display this sentiment. I am not affirming more than all acquainted with the annals of the American Colonies will promptly corroborate, when I state that, without its influence pervading their counsels, and clothing their arms with its invincible strength, not one of the great struggles for liberty, of which the Revolution was the closing act, would have been successful, or attempted.

At several periods the colonies persevered, in asserting their rights, and confronting arbitrary power, when they were utterly destitute of all human means of defence, or resistance. In such cases they relied upon the interposition of Providence, with the same security with which a general, when the tide of battle fluctuates, reposes on his reserved legions. They did not feel authorised, because they were temporarily overthrown, to compromise with the enemies of their libeirty, or by any capitulation, surrender the cause. They had an assurance that Providence was on their side, and they felt that it would be treachery to their Almighty ally for them to strike the flag of freedom. This trust in God nailed it to the mast; and there its folds were often seen floating in the heavens, when the last of its brave defenders had fallen in the fight. The history of the world presents no spectacle more sublime than the heroic and devout confidence, with which, when no longer able to lift a hand in the cause of liberty and right, they left the issue to their Divine Protector.

Five years after the charter of the Colony of Massachusetts Bay had been brought over by Winthrop, when the entire population consisted of a few infant villages and scattered hamlets, information was received that their enemies in the mother-country had succeeded in obtaining the appointment of a commission, at the head of which were the two Arch-Bishops, with authority to regulate the plantations of New England, to establish the national church on the ruins of Independent Congregationalism, to rescind the Charter, to overthrow the government, and to impose arbitrary laws—the colonists rose in resistance, few and feeble as they were, with as much promptitude and determination as they did when numbering millions, more than a century and a quarter afterwards, on the imposition of the duty upon stamps and teas. They erected fortifications, raised a beacon light on the highest eminence in Boston, to give the alarm on the approach of the Commissioners or their agents, and forbidding the circulation of brass farthings, ordained that *musket balls* should take their place in the currency and exchanges of the people.—But well knowing that their utmost strength would be unavailing against the power of the throne, they consulted, as was their custom in cases of extremity, the ministers, in reference to their duty in the last resort, and the answer was—'We ought to defend our lawful possessions, if we are able; if not, to avoid and protract'—the idea of a voluntary submission was never tolerated for a moment. Again, a quarter of a century afterwards, the governor of New York, writing concerning them, said, 'The colony of Boston remains constant to its old maxims of a free State, dependent on none but God.' At length, in 1683, the long deferred blow was struck. The Charter, under whose benignant shelter the liberties of Massachusetts had been rooted, and had grown up, and which had once been bravely recovered by the people rising in open and successful rebellion, was torn forever from their tenacious grasp. The deed was accomplished, and there was no hope left. They were urged by all the arguments and persuasions that could be addressed to their helplessness, their despair, and their worldly interests, to acquiesce in the proceedings of the government, and, making a virtue of necessity, to obtain, by a voluntary surrender, as favorable terms as possible. And what was the answer of the representatives of the people to these solicitations?—'The civil liberties of New England,' say they, 'are part of the inheritance of our fathers; and shall we give that inheritance away? Is it objected that we shall be exposed to great sufferings? BETTER SUFFER THAN SIN. It is better to trust the God of our fathers, than to put confidence in princes. If we suffer because we dare not comply with the will of men, against the will of God, we suffer in a good cause, and shall be accounted martyrs in the next generation, and at the great day.' Upon full consideration, and after an extended debate, breathing such sentiments as these, the question was put to vote, and the decision stands recorded in these words, 'THE DEPUTIES CONSENT NOT.'

* * * * * *

For many years we have seen a portion of our immediate fellow-citizens, arraying themselves into associations, and resorting to the machinery and expedients of political parties, for the purpose of bringing the legislative action of the country to bear upon this species of labor, and compel its abolition by legal enactments and alterations in the letter of the constitution. On the other hand, we see those who imagine themselves interested in its continuance, losing the propriety of their judgment under the irritation into which they have permitted themselves to be kindled, banding together for its preservation, wielding with a temper, such as affrighted despotism elsewhere manifests towards those who threaten its overthrow, the weapons of legal and illegal violence against all who question its utility or righteousness, rendering the very discussion of it pen

on brute force, and reject the superior advantages of skill and science.'

With such demonstrations, and they might easily be definitely multiplied, will it be possible for our countrymen, in any section of the Union, much longer to keep themselves blind to the law of Providence, thus announcing itself, like the hand-writing of God on the walls of Belshazzar's palace, in letters of light and fire!

But, however it may be with others, may the sons of New England ever behold and confide in it. Your fathers felt an assurance, founded, in them, upon faith alone, that God was with them, and that he would, at last, give a glorious fulfilment to the hopes they had cherished, of freedom, happiness, and righteousness, for their descendants, for their country, and for mankind.—What they beheld in faith, we behold in vision. We see prosperity, wealth, progress and happiness, such as the world never witnessed, and philosophers have scarce dreamed of before, flowing in the train of freedom, intelligence and industry. Let us recognize in it the law of Providence and the hand of God; and let us never allow a doubt or a fear to come over our hearts in reference to the cause of liberty and humanity.

I would earnestly press these considerations upon those of our fellow citizens who are endeavoring to impart to the whole body of the people the panic to which they have yielded up their own minds, on the subject of Slavery.—They tell us that its roots are sinking deeper, and its baleful shadow falling broader over the continent. They point to the new States that have brought their contributions to sustain it to the houses of Congress and the electoral colleges of the Union. They are filled with terror at the acquisition, by invasion and conquest, of boundless territories, to be occupied by the institution, and to give an interminable preponderance to the political power of which it is the basis and the bond.

I would urge and implore all such persons, to turn from the contemplation of the miserable machinations of sectional politicians, who in their folly and blindness, are endeavoring to employ the power of our government to accomplish this purpose, and to lift their eyes to that august Providence, which is steadily and surely baffling their plans, and by its immutable laws securing to free and enlightened labor the dominion of the earth. Instead of being terrified and irritated, at what men, and parties, and earthly rulers are vainly attempting, and spreading the unbelieving and malign infection among our fellow citizens, let us, when the Almighty is so visibly stretching forth his own arm, 'leave him,' as one of the greatest of the Puritans said, 'alone to govern the world;' not interposing our agency unless in methods subsidiary to his. Let us stand back, as it were, in reverent silence, and rejoicing assurance, and witness the movements of our God, as he goes forth in those sublime elemental laws of his moral government by whose resistless energy he is removing the obstructions in the social and political world, which have heretofore checked the prevalence of liberty, justice and happiness among men. The history of nations, and especially the history and present condition of our own country, display the operation of those laws, and confiding in their continued operation, let us look forward, with certainty, to their triumphs in the future.

And while we thus trust to the Providence of God to remove this great evil, let us do our part, in co-operation and subserviency to Him, in rendering more efficient the agency he employs.—Let us give our influence, and efforts, to promote the circulation of knowledge, to encourage freedom of spirit, enterprize and industry, and to impart to our fellow men, and confirm in our own hearts, the truths of religion, and the sentiments of piety, which clothe the spirit with a strength from God. When the feet of the Pilgrims first struck the Rock of Plymouth, these elements of character—sources of the world's regeneration—gushed forth from it. They were the living waters that sustained our fathers in the wilderness, and they will at length fertilize and gladden the whole continent."

* Captain Roger Clap's Memoirs. Young's Chronicles of Massachusetts, p. 353.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 20, 1847.

FEMALE LABOR AND COMPENSATION.

We suppose that in our large cities there is no one thing which to the virtuous and well disposed, is so prolific a cause of suffering, as the low wages and limited employment which are offered to women. There are mothers with children whom they cannot leave at home, a young woman confined at home by a sick parent, husband or sister, and yet dependent on what they can do, for support. It is difficult for such persons to procure employment, which shall command anything like an adequate compensation. Indeed the needle is almost their only resource, and for all kinds of plain sewing the pay is wretchedly small, and can do very little towards supplying the simplest wants of the laborer. Here is a field in which a great deal may be done by the wealthy to alleviate the sufferings of deserving but unfortunate women. All that they want is employment and a fair compensation. We would ask all kind-hearted women in comfortable circumstances to turn their attention to the subject, and consider whether they may not with a very slight personal sacrifice, be the instruments of much good.

But this whole matter of female labor, is a most important one. Why should there be so great a difference as there is between the pay of the two sexes? We are glad to see, in many departments of usefulness, that the value of female labor is getting to be more appreciated, and that the field of woman's industry is gradually enlarging. Not only our large manufacturing establishments, of which the ultimate influence upon the sex may be questionable, but many other employments, are opening to them. In printing offices and book-binderies, they compete successfully with man. As teachers they are more and more taking the place, and with it the pay of men, though still there is an unjust inequality in the compensation of the two sexes. We were glad to see in the Report of the Vermont superintendent of Common Schools, a recommendation by Mr. Brown, a County Superintendent, that most of the schools there should be kept through the year by women, and that their pay should be so far raised, as to equal during the year what it now is. That is, if the school mistress in summer is now paid six dollars per month and the master in winter sixteen, it is proposed that the mistress having charge of the school through the year, should be paid eleven dollars per month. This is a good measure, and, by giving stability to this kind of female employment, would soon lead to superior qualifications on the part of the teachers.

In those of our retail stores which are frequented mostly by ladies, nearly all the places which are now filled by dapper young clerks, would be better filled by women, and thus open to them a wide field of useful and profitable employment. To those acquainted with the struggles of many females in our cities, for a bare subsistance, what we have said will need no farther argument. These are only hints, but if carried out in practice, they will dry up many tears, and do much also for the character of the sex on which man is so dependent for the purest of his pleasures and his best affections.

UNITARIANISM IN ENGLAND.

We copy below, from the French correspondent of the Presbyterian, a single paragraph relating to England. The Prospective Review we are in the habit of reading, and do not think that its doctrine "strongly resembles German rationalism," though its tone is a very liberal one.

"I wish I could say that the *Unitarians* are on the decline. But although I think this to be the case with the old Unitarians, represented by the journal called *The Christian Reformer*, and who, while they deny the divinity of the Savior, retain, however, the *exterior* doctrines of Christianity, such as miracles, prophecies, and even inspiration—yet I fear that it is otherwise with the New-school, which is represented by the journal, named *The Prospective Review*, and which has, as its leader, Mr. Martineau (brother of the well known Miss Martineau.) These latter Unitarians are in contact with the German theology, and their doctrine strongly resembles German rationalism. This gives them some advantage in present circumstances, and it is they who, as I have intimated in another part of this letter, can do a great deal of evil by importing into England whatever there is of a negative and sceptical cast in German ideas. The Unitarians have still many academies in England, and the decision of Parliament in the matter of *endowments*, afforded them a degree of exterior support, at least; although these endowments, in general, are of little value.

Rev. S. K. Lothrop, pastor of Brattle Street Church, by a vote of 37 out of 58, was, on Thursday last, at an adjourned meeting of the Board of Overseers of Harvard University, elected clerical overseer of the Institution. Rev. Dr. Vinton received 18 votes, Bishop Eastburn 2, and Rev. Mr. Flint 1. Thus do the no sectarians guard scrupulously the religious supervision of Harvard. Since it is claimed that the University is free from all denominating character, it is judged best, we suppose, to keep its direction, literary and religious, almost entirely in the hands of Unitarians. In no other way can it be kept sacred from the taint of sectarianism! If any other sect were thus to monopolize and control a State University, how long could it claim the distinction of being known as a sect of "*Liberal Christians?*" [Reflector.

Will the Reflector be so good as to let us know what it means by "a State University?" Will it also let us know, whether in the instructions given at Harvard University, or in the connexion of the Government with the students, any regard is paid to peculiar sectarian opinions, or any intentional influences used, directly or indirectly, to bias the religious views of the students?

Rev. Dr. Gannett, we are informed, made a labored attempt in a lecture on Sabbath evening, to disprove the inspiration of the Scriptures! Reverence for the Bible, he doubtless judges to be too deep and general, especially on the part of the multitudes whose feet are amid the slippery places of destruction. How deplorable the mission of that man who labors with his might, and the use of the powers his Maker has given him, to weaken veneration for the revelation of God. [Reflector, 4th inst.

If the editor of the Reflector had read Dr. Gannett's lecture, he would seen that the design was to place the Scriptures on a foundation which could not be shaken, and thus to secure to them the honor and respect of all true and enlightened men, as containing a faithful record of a divine revelation. Where shall we find an expression of deeper reverence for the Bible than in this very lecture! Why cannot religious writers learn to be fair, to state facts as they really are, and not attempt to raise so false a prejudice against good men?

WANT OF HOSPITALITY IN OUR CITY CHURCHES.

We have received several communications on this subject, all complaining of the difficulty, which strangers find in gaining admittance to our Churches here. We have more than once spoken of the evil, which is, certainly, a serious one, and one which ought to be corrected; but as the facts mentioned to us by our correspondents are only such as we have already stated, we do not know that any good would come from given them now in detail.

PULPIT CALUMNIES.

An article in the Register of last week, gave a sad instance of the exercise of uncharitableness in the pulpit. We trust that the minister, who did not hesitate to speak thus of a pure-minded and devout young man, who, under such trying circumstances, not only met death with a cheerful composure, but did much also to lessen the horrors of that fearful time to others, may, by seasonable repentance and confession of his sin, be prepared to escape the awful sentence, which he has pronounced upon another. We trust, however, and believe, that it was through thoughtlessness, that the offence was committed. But he who goes into the pulpit to preach on the great theme of man's salvation, especially when he is about to bring heavy charges against one, who is gone forever from our midst, has no right to speak without solemn deliberation.

In a Long Island paper, "Farmer and Advertiser," for Dec. 29, we see an account of another violent attack from the pulpit on Unitarians, asserting that all "Hixite Quakers, Unitarians, &c., would be everlastingly damned," and using such expressions as these, "let him get over that if he can," "rascality," "Unitarianism leads to iniquity, Atheism", &c. In short, it would seem, that the same low appeal to vulgar prejudices, united with the same sort of untruthful statements, was resorted to there as in the other cases. In respect to this, the Editor very justly asks;

"Can a humane mind so regard the Righteous Judge, as to imagine that in the great day, the intelligent and virtuous Channing, and all others of like views, will be sentenced to everlasting misery by our heavenly Father, while those who construe the Scriptures just as dictated by a comparative stripling, shall alone receive the welcome, "come ye blessed"? It is the happiness of those who enjoy the liberty wherewith Christ has made them free, to know, in this country at least, that such would be tyrants, who may expel us from certain Churches, have no moral power to extend their fire brand and faggot beyond their own pale."

It is one of the unwelcome duties of a public paper to notice these false and uncharitable charges. We have done it but once or twice before. And yet it is well for those who speak publicly of the characters of their brethren to remember, that if conscience in them is dead the common sentiment of justice in the community will condemn them.

A correspondent says, "You frequently publish extracts from Orthodox Works; when these contain anything, though incidentally, which clashes with just views of truth, would it not be desirable to append an explanatory remark, lest it may lead some casual reader, to draw a false inference as to the character of your paper!"

Perhaps our correspondent is right, but we have thought ourselves safe in trusting to the intelligence of our readers. When we find something that we very much like in Orthodox works, we have not hesitated to adopt it, though it might be connected with some doctrine which we did not approve. We would not be too fastidious in pruning, and it seems a little prudish to enter our formal caveat on every trifling occasion. But we may carry the matter too far,—certainly we do, unless our readers are, as we suppose them to be, a very intelligent class.

For the Register.

THE NINETEENTH PSALM.

There is something worthy of note in the structure of this Psalm. The first six verses relate to the heavens, considered as displaying the power and glory of God; and then the poet passes, without any form of rhetorical transition, and with great seeming abruptness to a series of aphorisms concerning the divine law, which are followed by a humble confession of sin and prayer for the divine guidance. The break in the sense is so sudden and entire, and the change of sentiment so violent, as to have led De Wette and other German critics to suppose the Psalm as it stands to consist of two independent poems, blended into one by the error of some early transcriber. We think very differently. To our eye the Psalm as we have it is characterized by perfect unity. It is a transcript of thoughts and experiences, which belong together. It describes a process that takes place in almost every serious mind. It portrays the appointed ministry of the outward creation to the soul of man, which is to draw forth not thanks and praises alone, but also the penitential tear, the devout resolve, the aspiration and effort heavenward.—There is in this Psalm profound spiritual philosophy. It explains emotions, which many of us have felt, and of which we all perhaps have read or talked. It is a common idea, and, we trust, a common experience, that the contemplation of nature makes man better,—that God's sun and showers, his rainbow and his ocean, are among the choicest means of grace and aids in the spiritual life. When we consider the heavens, behold the sun going forth as a bridegroom, and hear day uttering unto day, and night telling night the glory and love of the Creator, we are conscious of advancing in the religious life, of a firmer faith, of higher aims and of increased moral strength. We may not indeed be conscious of the process by which we have been thus benefitted; but it must needs have been through penitence, that is, through a feeling of dissatisfaction with the past and present,—a feeling which would not let us be contented with ourselves, till we had taken an onward step in the career of duty. Religious growth shows that there has been penitence, even though the soul has not distinctly said to itself, *I repent*, just as a rainbow indicates a recent shower, though we may not have seen the rain.

Now what is the mental process, through which we pass, when the outward creation is made thus sanctifying to us? We are first impressed by the majestic harmony of nature which excites the sense of fitness, order and proportion. The works of God are all perfect for their uses, and are all obedient. Each keeps its own path, discharges its own appointed ministry.—We think of the material universe as always yielding promptly to the bidding of the Supreme Intelligence. There is no conflicting will,—no jarring note,—no lingering on the assigned path; and, voiceless, soulless as these outward forms are in fact, they are so bright and beautiful in their courses, so exhaustless in their kindly influences, as to make them to our hearts living and consenting ministers, conscious agents, loving and devoted servants. We hardly feel it to be a hyperbole, when the psalmist calls upon the sun and the stars, the mountains and the cedars to praise Jehovah.

But nature always carries us beyond herself. The outward suggests the inward. The sensible calls up the spiritual. The laws of matter remind us of the higher and more profound laws of the moral universe. The harmony of the visible creation directs our thoughts to that more perfect and intimate harmony which ought to pervade the realms of mind and soul. But where is that harmony? In the will and law of God,—among the ranks of the redeemed; but not on earth,—not in our hearts. We are discordant strings in the harp of God. We are often out of time and out of tune, and strike notes that jar with the worship of nature. And nothing can make us feel this so surely and so keenly, as the contemplation of those portions of the universe that present the most striking displays of grandeur and beauty.

This is not mere fancy. Who has not, in looking on a beautiful landscape or a rich autumnal sunset, said to himself, "Oh that my soul enjoyed the calm repose, which bathes the green fields and the crimson clouds! Oh that the Creator's image were as vividly reflected from my heart, as it is from the bosom of those tranquil waters or that azure sky!" Then comes the spontaneous feeling of unworthiness and confession of sin,—then the pious resolve and the earnest prayer, that we may be fully brought into the living harmony of the spiritual universe, and may mirror back from renewed hearts and from consecrated lives the same rays of the divine image, which beam upon us from the creation.

It is precisely this process, through which the Psalm now under consideration carries us. The Psalmist beholds the heavens declaring God's glory,—day unto day uttering speech, night unto night showing knowledge,—the sun going forth like a bridegroom, and nothing hidden from his heat. But "more perfect even than the ordinances of the heaven, more cheering than the glad sun, is that law of God, which refreshes the soul. More sure than the testimony of nature is that word of his, which even the humblest mind can bear and understand. More gladdening to the soul of man than the light of day are those precepts, in the keeping of which there is great reward. Clearer to than those rays which illumine the outward eye, are those commandments which purge the soul's sight, and makes the inward vision true and searching. More enduring als than the firmament is the service of God in spirit and in trnth. More sublime and comprehensive than the blended strains of nature's worship is the harmony, which pervades his counsels and decrees. But," continues the Psalmist, in our free paraphrase, "it is not with the same unmingled gladness with which I behold the heavens, that I meditate on the precepts of Jehovah. By these thy servant is admonished of his frequent guilt, of the feebleness of his virtue, of the languor of his piety. How numberless are my departures from the law! Who can tell how oft he offendeth? Cleanse thou me from those habitual sins, which I commit unwittingly. Keep back thy servant also from all known and willing guilt. Make me to fulfil my appointed work as the sun rejoices to run his course. Keep my lips,—sanctify my heart, that my words and my meditations may bear part in the worship, which day utters unto day and night repeats to night."

This psalm thus interpreted opens a broad view of the correspondence between the outward and the spiritual universe. God has made nature always suggestive to the meditative mind. He has so adjusted the things that are seen as to render them unfailing mementoes of the things that are not seen. This is in part effected by the softened hues and plaintive tones of nature. There is in almost every sight and sound in the universe something adapted to subdue as well as to exalt the soul,—a chastening no less than an elevating influence. To indulge in reckless gaiety, we must escape from nature, and cover our heads with a less lofty ceiling than that spread and garnished by the Omnipotent. There are indeed rich and ever new sources of out of door enjoyment; but for all except children and idiots, mirth flows more easily and naturally within doors than without. There is a felt pathos in the blue of the vernal or autumnal sky, in the calm twilight, in the still moonlight, in the gleam and twinkling of the stars. It has been observed by those skilled in music, that all the sounds of nature are in the minor key. There is a plaintiveness in the sweet monotony of the bird's song, in the sigh of the breeze, in the hum of the insects. There is in the objects of the outward universe just that infusion of sadness, which fits them to admonish while they gladden,—to awaken the longing for higher good, while they gratify the external sense.

A different view is often presented as to the tendency of conversance with the outward universe. We sometimes hear nature spoken of, as if the religion which she inspires were a bold, confident spirit, without penitence or self-reproach. Those, who think so, must thus judge of what they have not felt. The religion of nature has always been humble and tearful. The psalms, which breathe the deepest humility, are those, which present the loftiest views of the works of God. Hardly, under the gospel, has there been more pungent conviction of sin, than flowed from the communion with the pure, fair, faultless creation of the Most High. The whole religious history of the human race before Christ is a record of vague and vain attempts to cast off this consciousness of guilt, and to gain peace of conscience and inward security. To this end altars smoked and victims fell,—the path to idol shrines was trodden by bleeding feet,—the first born and tenderly beloved bowed beneath the sacrificial knife. For nature revealed a disease for which she had no remedy,—excited a longing which she could not satisfy,—gave the sense of guilt but could not wash it away. Her faultless harmony, her stainless purity spoke reproach, without hope, to the sinner,—taught him how utterly discordant his own heart was with her own chorus of praise and love, but opened no "fountain for sin and uncleanness." The crowning glory of Christianity is that it opens pardon and reveals salvation for the guilty, restores the lost harmony between God and nature, and replaces the only broken string in the universal lyre.

A. P. P.

THE SERMON ON THE MOUNT.

MATTHEW AND LUKE COMPARED.

No Christian reader can be indifferent as to the inquiry, what was the purport of Christ's Sermon on the Mount!—for it was addressed not to that multitude alone, but to us, and to men of all ages. Our two reports are in some respects very different. In Luke, Christ "blesses the poor," in Matthew, "the poor in spirit;" in Luke, "the hungry," in Matthew, those who "hunger for righteousness;" in Luke, the extent of the discourse is far less than in Matthew, and in several passages the sequence, and connexion, and modification of thought are materially different. It is important, for many reasons, to decide in which we have the correct report of our Master's words. The attentive reader of the two will readily perceive, that this question merits the most careful consideration; and much more would depend on the answer we give to it, if Christians did not involuntarily make up a judgment as to what sayings are according to the tenor of our Savior's example, and by a sort of practical felicity, as it were, outrun the investigations of criticism.

The report in Matthew, is contained in the fifth, sixth and seventh chapters, and that in Luke in the sixth. In the Beatitudes themselves, the probability is greatly in favor of Matthew's record; for there they follow one another through such a fine succession to such an appropriate climax, unfolding so naturally and characteristically, that the reader insensibly finds himself convinced that they are the words of Jesus. Then the "wo unto you ye sick," which Luke appends, has altogether the air of an addition by the reporter, and those critics, who in other reports maintain a strict Orthodoxy, allow here that those clauses are added merely by way of explanation. But we are not left to these uncertain arguments. For more obvious marks of imperfection reveal themselves as we examine Luke more closely. If we observe the 27th verse, we find there an abrupt commencement: "But I say unto you, Love your enemies." But when we see in Matthew, the previous clause of the antithesis, "Ye have heard that it hath been said by them of old time, &c." we cannot doubt that he has preserved in this instance, at least, the original arrangement, and that Luke is faulty. Again what we find in Matthew, accurately distinguished under the two heads of "Love to enemies" and "not resisting evil," we observe in Luke mixed all together, and those two topics confounded, (27–36) as by one who did not remember with clearness, or did not comprehend with accuracy. In v. 39 and v. 40 we have words which do not belong in that connexion, but are found in their true place in Matthew, xv. 14, and x. 24. In consequence of this, the thread of the discourse is broken, and v. 41 wants proper introduction and explanation. In verse 43, the image of the corrupt tree is so introduced as to refer to a different object and have quite a different force, from what it has in Matthew, where the connection is so natural, as to make his version by far the more probable. Again, what we read in the latter in excellent and unquestionable connexion in ch. v. 18–32, we discover, intruded in a most singular and unaccountable manner into the 16th chapter of the other Evangelist, just before the parable of the rich man and Lazarus. Once more, it is a question whether what lies before us in Mat. vi. 22–23, and Luke xi. 34–36 is not in the latter wholly torn from its true connexion, and in being so torn deprived of its real meaning. And finally, the general structure of the argument in the first Evangelist is such, that it may be said to bear the stamp of originality upon it. We see there how the different parts belong to the whole, and how the topics succeed one another in a manner appropriate to the end in view, and to the character of the people who were addressed.

But on the other hand, when we make the report of the first Evangelist the subject of our examination, with all the light thrown upon it from various parts of Luke's gospel, we are compelled to doubt whether even here we have an absolutely perfect report of Christ's discourse, without any mixture of matter spoken at other times. We may allow that there is no practical imperfection of consequence in it, but we are compelled to doubt, whether in a critical view, the accuracy of it is wholly free from objection. And this, for reasons which it requires no learning to comprehend.

There are two passages of considerable extent appearing in Matthew's report, which by Luke are related in other places, as having been spoken by Christ on other occasions; and those occasions are described by the latter in such a manner, as to make it difficult to suppose an error, while the matter of the passages in question is such, that it is little probable that they should have been repeated. It is indeed easy to say that the Savior uttered the same things twice over. In truth, any objection or difficulty whatever, may be quickly overcome by a reasoner who does not hesitate to do violence to probabilities, so he can make out his point. But in the instance before us, it is easier thus to answer the objection than to remove it. For all which is said in Mat. vi. 25–34, and repeated in Luke xii. 22–31, "Take no thoughts for your life what ye shall eat, nor yet for your body what ye shall put on," and soforth, through nine verses, we cannot conceive to have been uttered on two different occasions. Either the one or the other Evangelist must be held to be in error. Either it was a part of the Sermon on the Mount and Luke is in error; or it was not a part of the Sermon on the Mount, and then Matthew is at fault. This may be of little practical moment. For in whichever connexion, the inculcations must have the same force for us. But in respect to the theories of the composition of the gospel, and of their inspiration, it is of great importance; for it is of itself abundantly sufficient to disprove any theory of inspiration inconsistent with fallibility, and to show the fallacy of any hypothesis with regard to the composition of the gospel, which does not leave room for the misunderstanding and forgetting of some circumstances of those things which they record.

I will not attempt to decide in this instance, which gospel has placed the words of our Lord correctly. Luke relates a probable and natural occasion; but not in such a manner as to make it necessary to suppose it the true one; and Matthew, too, gives us a connexion of a certain sort, but still not enough to give us confidence.

The other similar instance is that of the passage in which the Lord's prayer is introduced: Mat. vi. 7, Luke xi. 1. By many of those who adopt in the main the Sermon on the Mount, as it appears in the first Evangelist, this passage is made an exception to his correctness, and the circumstantialness and naturalness of the introduction in Luke, seem to recommend his report of it as corresponding to the fact. What is related by the former as part of the Sermon on the Mount, is related by the latter as having been spoken on a very specific occasion, on accasion of the disciples coming with the request, "Teach us to pray, as John also taught his disciples," a request which to them and at that time, when religious leaders always distinguished their followers by certain forms of prayer, was extremely natural; and to that request this is such an answer as we should suppose might have been given. It is to be remarked, too, that what occurs in Matthew in two parts, (vi. 7–13 and vii. 7–11,) appears in Luke all in one continued piece, as indeed from the identity of the subject it deserve to be regarded. That Christ should have twice given this prayer as a model, is not impossible; but it is improbable that he should have done so on these two occasions, and indeed improbable that he should have done so at all. The introduction of it on the Sermon on the Mount, does not answer the purposes of the discourse, and does not suit this connexion, where the question is not of prayer in general, but only of prayer with reference to its ostentation or its privacy. Nor is this objection sufficiently answered by those who will say that the object is to recommend a short and strong and simple prayer in opposition to the "vain repetitions" mentioned, since the introduction of the prayer for this purpose, has in it a something, difficult to be described, inconsistent with the dignity and grace of Jesus. The repetition of such a prayer, in a loud voice to a multitude, to a multitude of little capacity for receiving his ideas, to show them how short and powerfully and inwardly they must pray, seems to us not in character for our Savior. In this case, therefore, we are compelled, with some of the most learned and estimable commentators, to give the report in the third gospel the preference. There the occasion was natural, the communication of this model-prayer was appropriate; we may conceive of the scene, as that it does not disagree in any point with what we may call the grace of the Savior's manners.

There are not a few other phrases occurring in Matthew's report of the Sermon on the Mount which appear scattered in Luke in other connections; but we pass them over as being in part of such a nature that we may suppose them to have been repeated, and in part because they are not sufficiently considerable to merit our attention.

With regard to such criticisms as this, which we have now made, there are those who deem them inexpedient and even dangerous, who even deprecate them as undermining the faith of many, and indicating a certain presumptuous forwardness on the part of such as engage in them. This class of persons would have us receive the Scriptures as they are, and use them without any doubts that should lead to critical inquiries. But we must then read the Scriptures asleep. To read usefully, a cultivated man will read critically. And if he read critically he will see facts destructive of many popular hypotheses. As he becomes intimately acquainted with the Bible, his interest in it will not lessen, but increase. No light thrown on it will be thrown away. Through much study he will walk as on familiar ground, and have a just conception of the general plan of revealed truth, and a just understanding of its parts. He will form an approximate conception of the sort of inspiration under which it is delivered to us. His Scriptural will form a part of his general culture. It will be that through which the Scripture has its right place before the mind. Through it the Scripture will touch him in many points. It will have a bond on him by every faculty which he has exercised in the study of it. You will in vain therefore endeavor to persuade him that what has been of such value to him, will not be of similar value to others.

G. F. S.

For the Register.

Mr. Editor,—By inserting some suggestions, relative to a measure, favorable to good morals, and among other recommendations, you will oblige a subscriber, and not violate the design of your paper.

We see on all sides, in city, posted on walls, attached to car and wagons, lurking obscurely in the corners of newspapers, notices of some regretted loss of jewelry, money, &c., rarely of articles found. Now without taking into view, temptations to dishonest retention, this is not wholly unaccountable. The finder, without any deficiency of honesty, however well disposed, is not naturally so desirous to return an article found, as the loser is to recover it. In the eyes of the finder, it has only a certain pecuniary value. As to the loser it is often an endeared gift, it has been his own. The loss sometimes exposes him to suspicion, to punishment, to extreme need. None of these circumstances perhaps present themselves to the imagination of the finder. But numerous as the instances are, in which notoriety (often too limited a notoriety to be effective) is given to a loss by advertisement, there are probably treble or fourfold the number of losses, never made public, chiefly because all present means used, are considered nearly desperate. In this large city, a great deal of suffering, and no little dishonesty arise from this source. Almost every acquaintance of ours, has sometime or other dropped something of value in the street. We are sorry to say, we have seen the principle of honesty, suffer by the readiness, with which it is believed, that it is impossible to find the owner of a lost treasure. Many articles of too little value to be advertised, it is a pity for both parties, should not be recovered. Everybody knows how unproductive are all present means. But there is a remedy. If it should be made the duty of some city officer to receive notfications of losses and of articles found, there would be immediate relief. Many long missing articles would doubtless come to light, some from honesty, others from fear of shame. Will not losers and finders unite in petitioning the city government for such an arrangement.

R.

For the Register.

BOOK AND PAMPHLET SOCIETY.

Mr. Editor:—I wish, through your paper, to call the attention of the benevolent, to the Book and Pamphlet Society. As I reside some twenty miles distant from its Depository, where its good influences are almost daily witnessed, I can speak with confidence in its behalf. This Society, though noiseless in its operations, has been the instrument of immense good. I do not speak at random when I say, that few institutions, with so limited means, have accomplished so much. Were all the facts spread before the public, that might be easily obtained from clergymen and others who have received its publications for gratuitous distribution, its patrons would be both gratified and encouraged. The Society has a mission that no other existing institution can so well fulfill, and something should be done to give it greater efficiency. Might not its claims to increasing sympathy and more extended patronage, be considered during Anniversary Week, next May, or even at an earlier period? However this may be, I trust it will receive the substantial aid of all who delight in the diffusion of Christian knowledge and religious consolation.

E. M. S.

For the Register.

REV. WILLIAM HAZLITT.

In Rev. Mr. Murch's History of the Presbyterian and General Baptist Churches in the West of England pp. 43—46, is contained a very interesting, though brief memoir of Rev. William Hazlitt, the father of the distinguished author of the same name. He was born near Tipperary, Ireland, 1737, educated at Glasgow and early became a Liberal Preacher. He was settled at various places in England and Ireland, but the fact of most interest to us in his life, is, that he came to America in 1783, and was perhaps the earliest advocate of the views since called distinctly Unitarian. The following sentences are copied from Mr. Murch's History. "From Philadelphia he (Mr. Hazlitt went, by invitation, to preach to a congregation at Boston; but a report of his heterodox principles arriving before him prevented a settlement among them. Mr. Hazlitt's visit ta this town was not however in vain; for in a short time he was chiefly instrumental in forming the First Unitarian Church at Boston. Here the University offered to confer on him the degree of Doctor of Divinity, which he declined." He subsequently returned to England, and was Pastor of the Church at Weim in Shropshire upwards of twenty six years.

From the Political Essays of William Hazlitt his highly gifted son, Mr. Murch, selects the following passage which is supposed to refer to his venerable father. It will repay a perusal to those who love occasionally to take a breath of the good old times.

"We have known some such in happier days, who had been brought up and lived from youth to age in the one constant belief of God and of his Christ, and who thought all other things but dross, compared with the glory hereafter to be revealed. Their youthful hopes and vanity had been mortified in them, even in their boyish days, by the neglect and supercilious regards of the world; and they turned to look into their own minds for something else to build their hopes and confidence upon. They were true priests. They set up an image in their own minds, it was truth; they worshipped an idol there, it was justice. They looked on man as their brother, and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God, and lived, in thought, with those who had borne testimony of a good conscience—with the spirits of just men in all ages. They saw Moses when he slew the Egyptian, and the prophets who overturned the brazen images, and those who were stoned, and sawn asunder. They were with Daniel in the lion's den, and with the three children who passed through the fiery furnace—Shadrach, Meshech, and Abednego. They did not crucify Christ twice over, or deny him in their hearts, with St. Peter; the Book of Martyrs was open to them; they read the story of William Tell, of John Huss, and Jerome of Prague, and the old one-eyed Zisca; they had Neal's History of the Puritans by heart, and Calumny's account of the Two Thousand Ejected Ministers, and gave it to their children to read, with the pictures of polemical Baxter, the silver-tongued Bancroft, the mild-looking Calamy, and old honest Howe. They believed in Lardner's Credibility of the Gospel History; they were deep read in the works of the Fratres Poloni, Crellius, Cracovius, who sought out truth in texts of Scripture, and grew blind over Hebrew points; their aspiration after liberty was a sigh uttered from the towers, "time-rent", of the Holy Inquisition—and their zeal for religious toleration was kindled at the fires of Smithfield. Their sympathy was not with the oppressors, but the oppressed. They cherished in their thoughts—and wished to transmit to their posterity—those rights and privileges, for asserting which their ancestors had bled on scaffolds, or had pined in dungeons, or in foreign climes. Their creed, too, was glory to God, peace on earth, good will to man. This creed, since profaned and rendered vile, they kept fast through good report and evil report. This belief they had that looks at something out of itself, fixed as the stars, deep as the firmament; that makes of its own heart an altar to truth, a place of worship for what is right, at which it does reverence with praise and prayer like a holy thing, apart and content—that feels that the greatest Being in the universe is always near it, and that all things work together for the good of his creatures, under his guiding hand. This covenant they kept as the stars keep their courses—this principle they stuck by, as it sticks by them to the last. It grew with t heir growth, it does not wither in their decay. It lives when the almond tree flourishes, and is not bowed down with the tottering Unus. It glimmers with the last feeble eyesight, smiles in the faded cheek like infancy, and lights a path before them to the grave."

Pax.

CORRESPONDENCE OF THE REGISTER.

We have the following cheering intelligence from a correspondent in Southport, Wisconsin; Feb. 5, 1847.

"Until last Saturday evening I have not heard a Unitarian discourse for near thirteen years except one in *Buffalo* eleven years since, when on my way to this country, and although myself and family have been regular attendants at Church we have not partaken of the sacrament but once in the time. The reasons for our being thus rejected are too well known by you for me here to state them. But I am happy now to state that a brighter day seems to be dawning upon us. Last week for the first time in Wisconsin I beheld a Unitarian clergyman. Brothers Lord of Milwaukie and Conant of Geneva were here attending an Anti-Slavery and Temperance convention. When I heard they were here I was not long in finding them out, and although they had intended to leave before the Sabbath, (having understood by some of our friends that there was none of our belief here) brother Lord consented to stop with us, brother Conant going to Milwaukie to supply his pulpit instead of to Burlington, a small, though flourishing town twenty-five miles west of us, where a number of brethren of our faith reside.

Brother Lord preached on Saturday evening, and gave us three discourses Sabbath day in a hall, which would accommodate 250 persons, which was well filled, and in the evening crowded. At the close of his last discourse, he informed the meeting that there was a brother Barrett (I think was the name) in Cleveland, Ohio, that would probably come and stop with us through the month, providing a trifle more than his expenses could be paid. Brother L. requested those who would be in favor of sending for him, to stop after the benediction was pronounced, and enough stopped to raise in a few moments, $126 for the object. I would remark that brother Lord encouraged us to expect aid from the East, if we could not get along without; but I think it will not be necessary to call upon our friends there, at present. If we had a talented and good man here, of our Order, I have no doubt we could have as large a society as there is in town, and the most liberal one in all respects. However, if our prospects should appear to warrant the erection of a church, we should probably want aid; but of this *by and by*. Our town is second only to Milwaukie in population and business in the territory; we number something over 3000 inhabitants. Brother Lord presented a bundle of tracts to the audience, and so great was their eagerness to get them, that I am happy to say there was none left for me. I believe there are tracts in Boston for gratuitous distribution. I wish I could have some of them, and they should be made good use of. I brought a hundred or more out West with me, but I gave them all away long since.

E. G. W.

NEW PUBLICATIONS.

Memoria Technica; or the art of abbreviating those studies which give the greatest labor to the memory, &c., &c. By Lorenzo D. Johnson. Second Edition, Revised and Improved.

We noticed the first edition of this book a short time since, and in addition to what we then said, will only say now, that it is prepared by one who has paid great attention to the subject and who has been employed to teach his system by some of our most experienced teachers and wisest men. Our great objection to every thing of the kind as an aid to the memory in retaining what we wish to keep as a permanent part of our knowledge, is not removed by this work. But as a very convenient help to the memory in respect to facts, dates, &c., which we are anxious to retain only for a limited time, we have no doubt, that it may be very useful. We shall give a more particular account of it next week.

Unity and Peace. A sermon by John Weiss, *Preacher* of the 1st Cong. Church, Watertown.

Is there not a little affectation in this title *Preacher*? Has not Mr. Weiss been settled as the *Minister* of the Church; and is he not their minister as well as preacher! If not, we should advise him to leave them at once. But bating this, we would say that the sermon is fresh and true—the warm utterance of a pure and truthful soul, timely and useful.

A System of Moral Philosophy, adapted to children and families, and especially to Common Schools. By Rev. Dr. Steele, and a friend. 80 pp.

This treatise has evidently been prepared with much labor, and is a good little work. Except in one or two small particulars, its doctrines, we think are true, and judiciously enforced. If any

book of this kind is to be used for children, we should be glad to have this adopted. But we doubt very much about the propriety of teaching the *philosophy* of morals to children. This should be with them emphatically an *experimental* science, in the practice of which they should be well grounded, long before they should be expected to understand the philosophical principles or reasons. Good as this book is, we would rather not have a *child* familiar with it. The moral faculties should be exercised by use, and we fear that the perfect simplicity of a child's moral nature would be seriously impaired, and the sanctions of moral truth weakened by any attempt at that early period to explain the philosophical grounds of moral obligation. The reason is not yet mature enough to understand the full power of such considerations, and the confiding habits of the child are broken in upon.

FOURTEENTH ANNUAL REPORT of the Seamen's Aid Society.

An encouraging account of the resources and action of a most praise-worthy society. During the year, the sales at the store have amounted to $7729. There have been 525 boarders, and 162 days' board has been given to shipwrecked and destitute seamen. Employment has been furnished to many widows, wives and daughters of seamen. They are about to open a new Sailor's Home, and are particularly desirous of such donations as may aid them in furnishing it.

THE OBJECTS, PRINCIPLES AND REGULATIONS OF THE NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Established in Boston. 1846.

We would recommend this pamphlet to ministers particularly, as containing in a short compass, just the information they want on the subject. How many among us expose our families to the risk of utter dependence when by the payment of a small sum annually, we might in case of death, leave them comfortably provided for! We give a few extracts for the information of our readers.

"Suppose that a man, thirty years of age, can save $68.40, annually, from his income or earnings, over and above his family expenses; it will require a long time for this saving to amount to any considerable sum to be left to his surviving family in case of his decease. By paying this amount, annually, on a policy for the whole period of his life, he may secure three thousand dollars to his family.

In many instances, the contingency of leaving one's family in poverty or embarrassment, is but for a limited period, until he shall have accomplished some undertaking in which he has embarked; or until he shall have received an accession to his fortune, on which he can reasonably calculate, in case of his surviving for a certain time. In such case, he may secure his family against this contingency, by insuring his life for such period, which he can do at a lower annual premium than that to be paid on a policy for his entire life. Thus, at the age of thirty, he may secure $100 for his family, in case of his decease within seven years, by paying the annual premium of $1.21; and he may secure the same amount, in case of his decease within one year, by paying a premium of $1.17."

* * * * *

"A young man of twenty-one years of age, of good capacity and habits, wishes to complete his professional education, the expense of which will amount to $600. A friend is willing to advance him the amount, if the risk of his decease within seven years, can be provided against. This may be done by the payment of an annual premium of $6.00."

* * * * *

"Suppose that a skilful, industrious mechanic, of the age of twenty-five years, needs a stock of tools or materials, to the amount of $400, to commence business, which he can obtain only on credit, and this would be readily given him by some friend, but for the uncertainty of life, for the period of five years. By the annual payment of under $4.50, he may remove this obstacle."

* * * * *

"Where a premium is of sufficient amount, it may, if the person insured desires it, be paid in semi-annual, four-monthly or quarterly instalments, payable at the beginning of each period, notes being given on interest for the instalments, of not less than fifty dollars each, subsequent to the first, without other security than a condition in the policy. Where a policy is for the *whole life*, and the premiums have been paid for a period equal to one fifth of that during which the person insured might, at the date of his policy, expect to live, the Company will, if it be desired, give credit, without other security than the policy itself, for premiums to an amount equal to what they would pay him on a surrender of his policy. The policy is thus a resource for preserving itself, in case of a temporary reverse in the circumstances of the holder. This will enable him to save the forfeiture of his policy, in such case, as long as the value of the policy is equivalent to the premiums growing due."

This is a mutual insurance company; and if anything is made, the profits are to be divided among those who hold policies.

We have been particularly struck with the justice of the remarks against having such companies depend mainly upon credit. That whole matter is a delusion, from which this association is free.

ABSTRACT OF THE RETURNS from Banks and from Institutions of Savings in Massachusetts.

REGISTRATION of Births, Marriages, and Deaths, in Massachusetts.

Both of these elaborate reports are from the office of our indefatigable Secretary of State.—The returns from the Banks, are, we suppose, complete. The registrations of births, &c., have not yet been attended to by town officers with sufficient care to make them of any great value. Some curious inferences might be drawn from the tables as they now are. In the tables illustrating the influence of occupation on longevity, we find the average age of

Male domestics	97 years.
Sculptors	93 "
Midwives	92 "
Potters	80 "

But as only one person under each of these heads has died, the result is not a very valuable one. The average age of

Professional men is	53 "
Merchants	53 "
Agriculturalists	67 "
Mechanics	46 "
Paupers	69 "
Unmarried men	37 "
Married "	57 "
Widowers	76 "
Unmarried women	42 "
Married "	44 "
Widows	74 "

INSTALLATION AT NEEDHAM. The induction of Rev. C. H. A. Dall, as Pastor of the First Religious Society in Needham, took place on Sunday, the 7th inst. The Sermon was by Rev. Jason Whitman of Lexington, from 1st Peter, i. 9. "Receiving the end of your faith, even the salvation of your souls." We had a full account of it for our last week's paper but it was mislaid.

*** The Rev. Jos. H. Allen's resignation of his pastoral office, has been accepted by the Society at Jamaica Plains, Roxbury.

DISTRESS IN IRELAND.

Our people are getting thoroughly roused by the accounts which are brought to us of the sufferings in Ireland. A bill has been offered in Congress, by which half a million of dollars are to be appropriated for the relief of the Irish. At a large public meeting in Washington, the Vice President of the United States in the chair, Mr. Webster offered a series of resolutions, urging our citizens to action in this matter, and an address offered by Mr. Dewy was adopted by the meeting. The brokers' board of New York have voted $2,000, a single Roman Catholic Society in this city have raised more than $5,000. Bishop Doane, of New Jersey, has urged his people to engage in the good work; the Roman Catholic Bishop of Boston, has issued a pastoral letter to his diocese, and clergymen in our denomination are presenting the subject to their people. It is a subject, which certainly has strong claims upon our sympathy. A nation perishing with hunger—millions of people, at this moment, without bread—children dying in the presence of their parents, parents in the presence of their children—neither able to furnish help to the living or to give decent burial to the dead—thousands turned into maniacs simply from the want of food. And here we are overflowing with abundance.

Shall not our ships go laden with provisions, to do at once all that can be done to alleviate the yet untold horrors of famine in that beautiful but wretched land!

No accounts have yet come to us of public violence. But, if the famine with its attendant pestilence, is allowed to go on, as we fear that it may, violent outbreaks of frenzy and despair must ensue. A nation cannot sit down quietly to perish with hunger by thousands. In a world of plenty, parents cannot look patiently on their starving children, nor a whole people watch with submissive silence the awful devastation of famine in their midst.

But however this may be, the call for help is such an one as comes to us not once in a century. Shall we not respond to it as becomes a Christian people! From our abundance shall we not give liberally, and even from our poverty, shall we not give something to them, who, without our aid, must certainly perish! Shall we not, as a nation, reach out the helping hand, and, as individuals, send out those substantial tokens of kindness, which may strengthen and perpetuate the bonds of peace between them and us! We need not be afraid of doing too much. It is one of those extreme cases, which cannot be abused as a precedent. None will dare repeat the experiment in order to work upon our sympathies.

Half what it would cost to carry on war with Great Britain for a single year, will more than supply all the wants of perishing Ireland.

BOSTON RECORDER.

The Recorder of this week contains no less than three articles against Unitarianism; one on the Chapman Hall Preacher, one on Common Schools and Horace Mann, and one on Dr. Gannett's lectures. We did not see the Recorder till just as our paper was going to press. But we must beg it to consider, whether Horace Mann is doing anything to disseminate Unitarianism in our schools! If he is Unitarian—which is more than we know,—so is Prof. Haddock Orthodox; but that has not prevented us from rejoicing that he had been appointed superintendent of the Common schools in our native state or expressing our joy that he had received the appointment. Until he employs his influence in this new place to teach Trinitarianism and to turn the common schools into sectarian schools, he will undoubtedly enjoy the co-operation and support of New Hampshire Unitarians. Why may not Mr. Mann be treated in the same way! So long as he confines himself to the appropriate duties of his office, laboring solely for the improvement of the schools as schools of learning and good morals he should have the support of all good men. Why mix up sectarian views with the subject at all!

Will the author of the letter to Dr. Gannett be so good as to state exactly what Dr. Gannett's views of Inspiration are? "The Epistles not to be credited, if the Gospels be not inspired! The Law, the Prophets and the Psalms, false"! This poor declamation is unworthy of a Christian cause. Let the matter be clearly stated and argued. That is the only right way of treating it.

PEACE MEETING IN FANEUIL HALL, FEBRUARY 4th, 1847.

We briefly noticed this meeting, in the Register of last week. On our first page we have copied from the Courier, a speech made on the occasion by the Hon. J. M. Williams—a speech marked by the pure practical wisdom and calm Christian character of its author. We had intended to have printed also, the short but excellent speech with which the meeting was opened by its Chairman, Dea. Greele, but it was accidentally omitted, and we have not room to insert it here. We cannot, however, deny ourselves the pleasure of copying a few sentences.

"We have met this evening for no treasonable purpose. We have not met to give comfort and aid to the enemy. But we have met to comfort our own consciences, by washing our hands of all voluntary participation in the war in which our nation is now engaged, and to give encouragement to all those Christian men and women, who are disposed to co-operate with us in peaceable means for bringing it to a speedy termination.

We trust that those by whom this meeting was called will have the undisturbed possession of this hall, this evening, and be permitted to conduct the meeting in their own way. I am persuaded that this will be the case, by the known character of Bostonians, as well as by a short article which has appeared in the Morning Post, recommending this course to those who might assemble here at this time. (The article alluded to was then read by one of the secretaries.) This article was doubtless penned by the gentlemanly editor of that paper. The editor, though opposed to us, as he probably is, on the policy which we would recommend, has given one proof that he belongs to the Law and Order party. I dare say he has given other proofs. May he live to give many more of a similar character.

I trust that we shall be ever ready to extend similar courtesy to those who may differ from us on subjects of vital importance. Fair discussion will ever lead to favorable results. No party or sect has the entire monopoly of the truth. Should those who may address you this evening be somewhat spirited in what they shall say, and we are told from high authority that "it is good to be zealously affected in a good thing," I hope they will remember that it becomes the advocates of peace to discuss the subject of peace in the spirit of peace. Let them abstain from all offensive and unnecessary personalities on this occasion.

The propriety of holding such a meeting, no one can question, and the propriety of leaving it to be carried on, as recommended in the Post, by those favorable to its purposes, can be questioned by no one. Such a course is sanctioned by the customs of the land, and the practice of all political, religious, social and philanthropical parties. Where none but those favorable to particular measures are invited to a public meeting of this kind, it is expected that only such will take part in it, and though others have an undoubted right to be present and to say what they choose about it afterwards, they have no right to interrupt its proceedings, or, without special permission, to speak there in opposition to its objects. The attempt, therefore, on this occasion, to break up the meeting, by hissing and hooting on the part of those opposed to its objects, is one which deserves and which should receive the severe and unqualified condemnation of the public press and of all good men of whatever political party. He, who for a time sanctions or allows such things, because they favor his particular views, will find in the end, that the same weapons may be turned with tenfold power against himself.

OBITUARIES.

For the Register.

MRS. HANNAH HATCH.

Died, in Kennebunk, Me., Dec. 15th, 1846, Mrs. Hannah Hatch, aged 72.

When the aged in years and goodness leave the earthly tabernacle it is well and proper to recall their virtues. Not only do our affections dictate and their memories deserve it, but the example of piety and virtue may encourage and aid those still treading the path of duty. For some years has Mrs. H. been known to the writer, and the knowledge of her worth has long been familiar with many. Her life has been one of active duty, of charity and mercy. Truly has she "done what she could," and as truly has she "done much." With a quick perception, an ingenious capacity, and a sympathizing heart, added to the still greater charm—the desire to *do good*—she sought opportunities to feed and clothe the hungry and destitute. Solomon's description of a virtuous woman was faithfully portrayed in her life and character. "Her children have long ago called her blessed, her husband also, and he praised her."

Her sickness was long, and much of the time severe, but the hope of heaven sustained her to the end. During the intervals of pain, the last three weeks of her life was spent in the expression of love, of Christian exhortation and prayer. Death had been for many days expected, but it came not until she expressed herself ready, and in faith and hope assured that she soon should meet her loved ones again, and so *she fell asleep*.

The writer of this hoped to have seen the character of Mrs. H sketched by an abler and more experienced pen, but as this has not been done, it has now been attempted, though in a humble and imperfect manner.

"In this misjudging world, they picture death
A fearful tyrant:—O, believe it not!
It is an angel beautiful as light,
That watches o'er our sorrowing spirit here—
And when its weary pilgrimage is done,
Unbars the heavy gates of everlasting life,
And vanishes forever." E.

For the Register.

ELLEN C. KENDALL.

Died, in this city, on Thursday, Feb. 4th, Ellen C. Kendall, aged 13 years and 10 months.

The only tears she ever caused to flow were those shed at her early death. She seemed sent from the Father to convey to her family and friends, his messages of purity and kindness, of love and gentleness, and then to pass to his heavenly mansion. These lessons she impressed on their hearts during her short life by her free generosity of spirit, her diligence, persevering through unusual discouragements; by an obedient and blameless character, and her sweet patience during years of suffering. Truly and from experience did she say in one of her simple school themes, "Patience sometimes enables a person to go through with a great many trials which are very hard to bear." In another she seems to indicate the fountain of her own principles. Commenting on Christ's injunction, "If any man will come after me, let him take up his cross daily and follow me." She says, "this means, that we must look to him daily for support and for performing our daily duties."

The light of her cheerful and affectionate smile has vanished from her home, and left it in shadow; but the serene beauty of her loving spirit may not pass away from a father's and a mother's heart, nor soon shall its sacred impress be effaced from the faithful memory of brothers and sisters, and youthful friends. W. H. B.

MAJOR OLIVER JOHONNOT.

Died, at his residence in this city, on the 25th ultimo, Oliver Johonnot, at the age of 87 years. He was a descendant of one of the Pilgrim Huguenots, Daniel Johonnot, who arrived at Boston from Rochelle, in the year 1686, in company with his uncle, Andrew Sigourney.

Mr. Johonnot was educated at the public schools of the Town of Boston, till the war broke out between this country and England. Then, at the early age of 16, he entered the naval service, in which he continued till the close of the war. He was four times taken prisoner, but embraced the earliest opportunity, when set at liberty, to re-engage in behalf of his country's struggle for independence. The declaration of peace released him from the notorious "Jersey prison ship," where he had been confined for some months; and, for aught that we know, he may have been the last of those who survived imprisonment in that floating dungeon.

The subject of this notice was for more than half a century, one of the most respected of that highly respectable class in our community, the master mechanics. Though modest and retiring, he took a lively interest in all that concerned the welfare of others; never allowing himself to be made prominent in carrying out the benevolent purposes of the day, though frequently urged by his fellow citizens to take a more conspicuous part. He joined the only artillery corps existing at that time in Boston, and passing through every subordinate grade, attained the rank of Major, as Commander of the Battalion. He was associated with Paul Revere, Henry Purkitt, Edward Tuckerman, Jona. Hunnewell, Benj'n Russell, James Phillips and others, who met at the Green Dragon Tavern, in 1795, and founded "the Massachusetts Charitable Mechanic Association." Mr. Johonnot was the last survivor of the founders save one, and for many years he was a worthy and useful member of the government of that Association.

Is it too much to say, that to such men we are indebted for the healthy, manly tone; for the uprightness, intelligence and liberality, of a class of men who have done so much to elevate and dignify labor!

Mr. Johonnot was not ambitious of distinction, save that which springs from a blameless life. Genial in his social feelings, liberal in his religious views, with quick sympathies, and a kindness "distilling as the dew," he sought to discharge to the best of his abilities, the duties which Providence assigned to him.

[Daily Advertiser.

MISCELLANEOUS ITEMS.

SUMMARY. The editor of the Washington Union, the official organ of the Administration, has been denied longer admission to the *floor* of the Senate Chamber, on account of an article in a late paper reflecting upon a majority of the Senate. The article was considered a breach of privilege: inasmuch as it charges Senators with espousing the cause of Mexico. The motion was made and carried by votes of Democratic Senators.—Meetings have been held at Washington and New Orleans and other places, and subscriptions have been commenced in various parts of the country for the relief of Ireland.—Hon. J. Q. Adams arrived in Washington and took his seat in the House of Representatives on Saturday last.—The N. Y. Board of Brokers have given $2000 from their funds, in aid of supplies for Ireland.—The iron steam propeller Sarah Sands, arrived at New York 10th inst., bringing fifteen days later intelligence from Europe. The only important news is the continued misery in Ireland and the north of Scotland. In those portions of the United Kingdom the people are on the borders of starvation. Parliament was opened by the Queen in person on the 19th ult: and government is taking active and energetic measures for the relief of the distressed. The cotton market improved after the arrival of the Cambria. Food of every kind is scarce and dear. From the continent there is nothing of importance excepting accounts of the termination of the disturbances in Portugal and the re-establishment of the Queen's authority.—Joseph John Gurney, the member of the Society of Friends, the writer of letters on slavery to Henry Clay, who was in this country a few years since, is dead.—*Six thousand* copies of the London Times can, with care, be printed in one minute.—Mr. Webster on Thursday in the Senate offered two resolutions first that the war with Mexico ought not to be prosecuted for the acquisition of territory, &c: and 2nd that our government ought to signify to Mexico that the U. S. does not desire to dismember that republic, but is ready to treat for peace, for a liberal adjustment of boundary and a just indemnity for claims &c. The resolutions on Mr. W's motion laid on the table. We will speak to them hereafter.—"The three million bill" passed the House on Monday, with the Wilmot proviso amended: (what the amendment was is not stated) by 115 yeas to 105 nays.—The Daily Advertiser, of Thursday, says that subscriptions for the relief of Ireland already amount in this city to $7000, in New York to $30,000, Philadelphia $10,000, and many smaller sums in other places.—There was a meeting at Faneuil Hall on Thursday evening to take measures for the relief of Ireland.—The amendment to the "Wilmot proviso" related only to the recovery of fugitive slaves.—Rev. Alexander H. Vinton, D. D., of St. Paul's Church this city has been chosen to preach the next election sermon.

POPULAR EDUCATION. The Bishop of London has subscribed nearly $25,000, towards $100,000, for erecting schools for the poor. The clergy of Birmingham have taken the initiative in the establishment of thirty infant schools in that town, and $5000 have been raised towards the defrayment of the necessary expenses.

ROMAN CATHOLIC CATHEDRAL. A new cathedral is to be erected at Dubuque, Iowa, next summer. It is to be crucifix form, 177 feet long, and 100 feet wide, and the tower 177 feet high.

It is stated that the Pope intends to preach occasionally in the Church of St. John, Lateran. The last Pope who occupied the pulpit was Lambertini, about a century ago.

A NEW THEOLOGICAL SCHOOL. The Rt. Rev. Bishop Otey, of Tennessee, is about to establish a Theological School, in that State, for the education of young men for the ministry.

COMMODORE STOCKTON. The Polynesian, Sandwich Island paper, of August 1st, devotes three columns to the publication of a Sermon, preached on the afternoon of the 28th of June, before Rev. Mr. Armstrong's congregation, by Commodore Robert F. Stockton, of the United States Navy! Rev. Mr. Armstrong interpreted the gallant Commodore's talk to the Natives as delivered.

IRELAND has been, and still is, suffering unparalleled misery; but temporary relief to her wretched people is given through the contributions of the noblemen and merchants of England: the Queen heading the list with a donation of two thousand pounds. The sum total, thus collected in the brief space of a fortnight is about fifty thousand pounds! To follow this, Parliament will immediately pass some measures of relief and Ireland will thus be taken care of. Her actual present condition is thus stated:

"Misery has come to be the predominant, the appalling trait of Ireland's condition. Agitation seems to be worn out; landlord inertness has yielded, though too late, to convulse activity; Ribandism is merged in the general arming of the peasantry, which still stands as a great fact; but above all these things is reared the ghastly aspect of multitudinous starvation. Skibbereen has become a kind of charnel house, in which the living grope about among the dying and the dead, helpless disease bedded with putrescent death. The descriptions are like those of a city stricken by the plague; with this difference, that those who are not smitten by the actual disease are not in health, for they are famished." [Correspondent of the Atlas.

A SIGHT OF LAND. Moses G. Leonard, the New York Alms House Commissioner, in his report, after stating the great increase of expenses in his department, says, "a public ray of relief, however, becomes cheering to the department in the news from abroad—Hesse 'Armstadt is nearly depopulated!"

NOT BAD. Why is a man who quarrels with the weather like the Alps? Because he has a *pique* (peak) against the sky.

THE ROYAL CHILDREN. The Queen adores her grand-children, and keeps them about her as much as possible. It is said that one day the little Duke of Wurtemberg came to see her, his cheeks red, and his eyes swelled with weeping. "Grandmama," said he, with vivacity, "I have a great injustice to complain of." "And what is it?" asked the Queen. "Do you know," replied the young Prince, "that I arrived at the Tuileries at the same time with *Paris*; my carriage was the first; I am the oldest, and the soldiers said nothing at all to me; while as soon as Paris came, they presented arms, and beat a salute to him. Was it not very wrong, grandmama?" The Queen hardly knew how to comfort the complainant, and make him understand that what he thought injustice, was his cousin's right.

Another time, all the little Princes were at play together, and as it often happens among boys, they were playing battle and soldiers. They were divided into two armies. The Count of Paris took the command of one, and the Duke of Wurtemburg the other. "I," said the first, "I am a French General;" "and I," said the second, "I will be an English General." At these words the heir presumptive of the crown of France made a face and seated himself in a chair. "Are you not coming to play, Paris?" asked the little Duke. "No," replied the Prince Royal. "Grandpapa has forbidden ever to do anything to the English." *Se non e vero e ben trovato.* [Courrier des Etats Unis.

THE KING OF THE FRENCH. Louis Philippe enjoys the most robust health, and takes the greatest care to preserve it. He rises early and goes to bed early, etc., etc. The other day some one said to him, "Time can do nothing to you, Sire, and you have so fine a constitution that, far from growing old, you grow younger every day." "Do you think so?" replied the King, with a shrewd smile, "then the revolution makers will be caught, for we shall *cheat the Regency.*" [Courrier des Etats Unis.

*** We understand that the Rev. Theophilus P. Doggett, formerly of Bridgewater, has accepted the invitation recently received to become the Pastor of the First Congregational Society in Ashby. The Installation will take place on Wednesday, the 24th of the present month. Rev. Mr. Barrett of Boston will deliver the Sermon on that occasion.

WASHINGTON'S BIRTH DAY. We hope that our readers will not forget that next Monday is Washington's birth day. It will be well for us to refresh our memories by reading of what he was and what he did.

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j16 tf

☞ REV. CHAS. SPEAR will deliver a Sermon in the Unitarian Church in Somerville, in the afternoon of the next Sabbath, on the Treatment of Criminals, and in the evening at the same place, at half past 6, on Capital Punishment.
The Sabbath following, Mr Spear will preach in the afternoon, on the duty of Society toward Discharged Convicts, in the Unitarian Church in Watertown.

☞ The Officers of the Meadville Theological School would express their gratitude to the members of the Rev Mr Coolidge's Society, in Boston, for their liberal donation of 'eighty-five dollars for the benefit of students of narrow means," in the school.
RUFUS P. STEBBINS.
f20

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Brattle Square Sunday School, in this city, of which S. K. Lothrop is Pastor, to constitute Mr William R. Alger, their Superintendent, a Life Member. f20

MARRIAGES.

In Hubbardston, 10th inst, by S. H. Loyd, Mr Leonard Clarke to Miss Althine Woodward, both of H.

DEATHS.

In this city, 4th inst, Ellen Cordelia, daughter of Abel and Ann M. Kendall, 13 yrs 10 mos.
In Lynn, 5th inst, Mr Josiah Eaton, 64.

THE subscriber will receive into his family several children (boys or girls) to be educated intellectually and morally. Terms and references given on application. FREDERIC HINCKLEY.
Leicester, Mass., Feb 20, 1847. tf

DR. GREENWOOD'S WORKS. Sermons of Consolation, 1 vol; Do. on various subjects, 2 do, with a Memoir; Do to Children, 1 vol; Miscellaneous Writings, 1 vol.
For sale by CROSBY & NICHOLS, 118 Washington st. is4t f20

CHANNING'S WORKS, AT HALF PRICE. The complete Works of Dr Channing, 6 vols, for sale at half the original price, full bound in cambric.
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GLADSTONE'S STATE AND CHURCH. The State in its Relations with the Church, by W. E. Gladstone, Esq., late student of Christ Church, and M. P. for Newark; fourth edition, revised and enlarged; in two vols.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. f20

WHAT DO YE MORE THAN OTHERS?—Tract of the A. U. A., No 235, for February, by Rev F. D. Huntington; price 3 cents.
Published and for sale by CROSBY & NICHOLS, 118 Washington street, where all the publications of the A. U. A. may be had at the lowest prices. f20

DR. GANNETT'S DISCOURSE ON JUDGE DAVIS. A discourse delivered on occasion of the Death of Judge Davis, by Ezra S. Gannett, D. D.
Will be published early next week, by CROSBY & NICHOLS, 118 Washington st. It f20

IMPORTANT SUBJECTS. Last thoughts on Important Subjects, in three parts:
1. Man's Liability to Sin.
2. Supplemental Illustrations.
3. Man's Capacity to Obey.
By Noah Worcester, D. D.
TO THE HEADS OF FAMILIES. Forms of Morning and Evening Prayer, composed for the use of Families, by Jonathan Farr; 2d series.
For sale by the publishers, JAMES MUNROE & CO., 134 Washington, opposite School street. f20

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.
The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.
As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:
[Extract from a letter by Rev. Dr. Francis, of Cambridge.]
'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association' for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'
The following Societies have introduced the 'Christian Hymns' into their Churches:—
Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass.
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
————, Chapel, Taunton, Mass.
————, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev. Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
————, Pomfret, Vt.
————, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Chapel of the Divinity School, Cambridge
Rev Mr Fosdick's, Boston.
Rev. W. Gilbert, Harvard, Mass.
Mount Pleasant Congregational Church, Roxbury.
Rev Mr Lord's, Milwaukie, Wisconsin.
Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.
CROSBY & NICHOLS, publishers,
f20 3tisostf 118 Washington st

SHELLS FROM THE STRAND OF THE SEA OF GENIUS. By Harriet Farley. Published by J MUNROE & Co. pp. 300, price 88 cents.
The Sea of Genius; The Pleasures of Science; The Garden of Science; An Allegory; Ambition and Contentment; Ancient Poetry; Glory of Light; A Weaver's Reverie; Joanne of Arc; Abby's Year in Lowell; The First Bells; A Fragment; Father Moody; Deaf Gently; The Philosopher; Factory Romance; Woman; Aristocracy of Employment; The Unsetting Sun; The Portrait Gallery; The Country Lawyer; The Patchwork Quilt; Village Pastors; The Furbelowed Bonnet; Scenes on the Merrimac; The Man out of the Moon; The Window Darkened.
Miss Farley is very well known as the conductress of the Lowell Offering—a work which has done more to elevate the character of the American operatives in the eyes of foreigners than any other. These Shells are mostly selected from the Offering, and form, as well as we can judge from a hasty glance, a tasteful cabinet, to which the lovers of good stories, useful essays, and light fancies, will take pleasure to resort. f13

NEW BOOKS. Poems by Ralph W. Emerson, 1 vol 16mo. Songs of the Sea and other Poems, by Epes Sargent, 1 vol 16mo. Channing's Poems, Second Series, 1 vol 16mo. Homage of the Arts with other Poems from Schiller, &c., by C. T. Brooks, 1 vol 16mo. Memoirs of Robert Swain, edited by Rev. J. H. Morison, 1 vol 16mo. New Translation of the Psalms with Notes, by Rev. G. Noyes, 1 vol 12mo, 2d ed. Critical and Miscellaneous Essays of Hon. A. H. Everett, 1 vol 12mo. A System of Moral Philosophy adapted to the Capacities of Children, 18mo. Zenobia, or Fall of Palmyra, by Rev. W. Ware, 8vo 7th ed. Shells from the Strand of the Sea of Genius, by Harriet Farley, 12mo.
The above volumes issued within sixty days, for sale by the publishers, JAMES MUNROE & CO., 134 Washington, opposite School street. f13

WARE'S DISCOURSES. *In Press* and will be Published on the first of March, Discourses by Rev. H. Ware, Jr., forming vol. third of the works lately issued, and edited by Rev. Chandler Robbins, 12mo.
JAMES MUNROE & CO., 134 Washington, opposite School street. f6

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NEW METHOD OF TREATMENT,
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Important Correction.
DENTAL SURGERY.

IT having been currently reported that, in consequence of the recent discovery of which I am the proprietor in this and foreign countries, I did not intend to prosecute my profession any longer, I take this opportunity not only to announce my intention to the contrary, but also to apologize to my patients and friends for any seeming want of attention for the last few months, assuring them that my profession has ever been uppermost in my mind. It now affords me great pleasure to say that I have made arrangements with Mr EDWARD WARREN of Boston, who has taken charge of my patent in this country, and with JAMES A. DORR of London, who is my agent for Great Britain and her colonies; and that I am now fully prepared to resume my practice. And it is with the grateful sense of my obligations, that I announce to my patients, that I have enlarged my DENTAL ESTABLISHMENTS, and perfected the manner of doing my work, and that I am in the possession of the most valuable inventions that have ever been introduced into the practice of Dentistry.—A method of overcoming pain in EXTRACTING TEETH and performing dental operations, and in surmounting difficulties usually attending the wearing of artificial teeth, such as moving about, lacerating the jaws, impairing the speech, causing bad breath, not aiding in mastication, and to the great mortification of the patient, constantly dropping down, has been an object of strong desire in the profession from an early period. I have devoted several years to this important branch, and a triumph over these difficulties, as accomplished by my present inventions, cannot but be hailed as an important auxiliary to the comfort and happiness of mankind.
W. T. G. MORTON, 19 Tremont Row.

The following extracts are from late London Publications:—
Dr. Boott says, in a letter to the London Lancet, speaking of an extract from the opening address of the Hon. Edward Everett. "I am informed by Dr. Morton, that he had employed it in several hundred cases of Dentistry. I understand that great confidence is placed in this discovery. It seems not easy to overrate its importance."—*Dr. Robert Liston*, the eminent surgeon, in a letter to Dr. Boott says: "It is a fine thing for operating surgeons."—*James A. Dorr* to the London Lancet says: "I cannot see why the individual who, by his skill and industry invents or discovers the means of annihilating human suffering, is not fully as much entitled to compensation, as he who makes an improvement in the manufacture of woolen or other fabrics."—*From the London Lancet:* "The realization of such an object cannot but rebound to the great merit and reputation of the discoverer, Dr. Morton, of Boston, America, and to the honor of the profession to which he belongs."—*From the London Observer:* "I entertain the most confident hopes that at last a means has been provided which is beyond all fear of failure."—*From American Publications:* "Dr. J. C. Warren says, "Let me conclude by congratulating my professional brethren on the acquisition of a mode of mitigating human suffering."—*Dr. George Hayward says:* "No ill consequences followed."—*The Boston Medical and Surgical Journal:* "It is solely in the hands of a gentleman of high professional attainments."—*Dr. Cox, of New York*, says: "Such an improvement cannot fail to interest every man of common humanity." And again, "It is certainly a great boon to suffering humanity."—*Dr. Bigelow says:* "An efficient agent for this purpose has at length been discovered," also, "One of its greatest fields is the mechanical art of Dentistry."
Dr. Kimball, Dentist, New York, says: "For my own part, I believe the discovery to be one of very great value, and I shall do what I can to extend its benefits to the city." *Salem Gazette* says: "We take pleasure, unsolicited by Dr. Morton, in calling attention to a most important discovery of his, which seems to mark out a new era in the history of our race." "We think it will make our physical life, in the nineteenth century, of more value than it has ever been before." *New York Herald* says: "It is a wonderful, most wonderful discovery!" *Newark Daily Advertiser* says: "The exhibition was successful in proving what Dr. Morton claims. To him is the credit due." *Dr. Bigelow*, in the Medical and Surgical Journal, says:—"If any plan were to have been devised for promoting the comfort of the race, it would have been difficult to suggest one so wide in its application." "No one can doubt that an inestimable discovery has been made." *Buffalo Medical Journal* says: "Assuredly the discovery is perfectly safe, and scarcely less prominent than that of vaccination by Jenner." *Albany Daily Knickerbocker* says: "God bless the inventor of this last gift to man!" *Dr. Marsh's Clinique:* "This is certainly a discovery interesting in the highest degree to the profession, as it is of importance to mankind!"
eop1f f20

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POETRY.

BALAK AND BALAAM.

Upon the hill the Prophet stood;
King Balak in the rocky vale,
Around him, like a fiery flood,
Flashed to the sun his men of mail.

'Twas morn; 'twas noon; the sacrifice
Still rolled its sheeted flame to Heaven;
Still on the Prophet turned their eyes,
Nor yet the fearful Curse was given.

'Twas eve; the flame was feeble now,
Dried was the victim's purple blood;
The sun was rushing broad and low
Upon the murmuring multitude.

"Now curse, or die"—The gathering roar
Around him, like a tempest, came;
Again the altar streamed with gore,
And blushed the sky again with flame.

The Prophet was in prayer; he rose,
His mantle from his face he flung;
He listened, where the mighty foes
To Heaven their evening anthem sung.

He saw their camp, like endless clouds,
Mixed with the horizon's distant blue;
Saw on the plain their marshalled crowd;
Heard the high strain their trumpets blew.

A sudden spirit on him came,
A sudden fire was in his eye;
His tongue was touched with hallowed flame,
The curser swelled with prophecy.

How shall I curse when God hath blessed?
With whom he dwells, with whom shall dwell?
He clasped his pale hands on his breast,
"Then, be thou blest, O Israel!"

"Be Israel cursed," was in his soul,
But on his lips the wild words died;
He paused, till on its myriads stole,
The night; again the curse he tried.

A whirlwind from the desert rushed,
Deep thunder echoed from the hill;
King, Prophet, multitude, were hushed;
The thunder sank, the blast was still!

Broad in the East a new born star
On cloud, hill, desert, poured its blaze!
The Prophet knew the sign afar,
And on it fixed his shuddering gaze.

"I shall behold it, but not now!
I shall behold him, but not nigh;
He comes to break the Oppressor's bow,
To triumph, suffer, weep and die!

"All power is in his hand; the world
Is dust beneath his trampling heel;
The thunder from his lips is hurled;
The heavens beneath his presence reel.

"He comes, a stranger to his own!
With the wild bird and fox he lies;
The King! who makes the stars his throne,
A wanderer lives! an outcast dies!

"Proud Israel! o'er thy diadem
What blood shall for his blood be poured!
Until that star again shall beam,
Again Jehovah be the Lord!"

The Prophet ceased in awe; the star
Rose broader o'er the boundless plain,
Flashing on Balak's marshalled war,
On mighty Israel's farthest vane.

And sweet and solemn echoes flowed
From lips of more than mortals given;
Till in the central cope it glowed,
Then vanished in the heights of Heaven!

L. G. P.

THE EMIGRANT'S LAMENT.

GILFILLAN.

Oh! why left I my hame?
Why did I cross the deep?
Oh! why left I the land,
Where my forefathers sleep?
I sigh for Scotia's shore,
And I gaze across the sea,
But I cannot get a blink
Of my ain countree.

The palm-tree waveth high,
And fair the myrtle springs,
And to the Indian maid
The bulbul sweetly sings;
But I dinna see the broom,
Wi' its tassels on the lea,
Nor hear the lintie's song,
O' my ain countree.

Oh! here no Sabbath bell
Awakes the Sabbath morn,
Nor sang of reapers heard
Amang the yellow corn;
For the tyrant's voice is here,
And the wail of Slaverie,
But the sun of Freedom shines
In my ain countree.

There's a hope for every woe,
And a balm for every pain,
But the first joys o' our heart
Come never back again;
There 's a track upon the deep,
And a path across the sea,
But the weary ne'er return
To their ain countree.

MISCELLANEOUS.

[Written for the Baltimore Saturday Visiter.]

THE POWER OF KINDNESS.

BY HARRISON FAIRFIELD.

About a century and a half ago, two young men, each with a family, emigrated from different towns in Mass., to the then almost unbroken forest of what is now the State of Maine. They settled upon adjoining lots of two hundred acres each, where they remained as long as they lived and where their heirs and descendents have resided ever since. They were the first settlers in that township, and had sufficient sagacity to select good land, upon which there was an excellent water-power and a fish privilege of great value; the income from both of which, since their day, at a moderate computation, has not been less than twenty thousand dollars. But unluckily, this large sum, and all the hard earnings of the two pioneers, and their descendents, down to the present generation, excepting little more than what has sufficed for their subsistence, has been foolishly, and wickedly wasted in quarrels and litigations; for with the first seed they planted in their newly cleared ground, they sowed also the seed of dissention and hatred between themselves, which took deep root, and grew rankly for four or five generations. So tenacious was the seed of discord, that nothing but the power of divine love, which breaks up the fallow ground of the heart, could eradicate it.

The cause of the feud between these two families, and which was transmitted from one generation to another, was almost too contemptible to be deserving of ridicule. Their names we will call G. and H. The sole cause of the protracted hatred between them was this: It so happened that they were both very fond of that (to my taste) delicious esculent vegetable called parsnips. Now Mr. G. had a notion that parsnips were much improved in flavor by remaining in the ground over winter, and Mr. H. was of the contrary opinion. This at first was but the subject of good natured debate, but unfortunately, as is often the case, this discussion, began in good humor, soon excited the ugly passions; and for want of other and better excitement, this unlucky difference of opinion was often the subject of conversation and contention. Soon their wives took sides, each with her spouse; and this gave new life and energy to the warfare, and rendered the contest more pregnant and furious; until another family settled near them, when each took to proselyting, or electioneering, or *endeavoring*, with all the power they possessed, to bring the new family over to their own side of the vexed question. Thus it was with every succeeding settler, until the population of the township numbering perhaps fifty souls, when *all* intercourse between the two original settlers ceased, and much of their time was spent in endeavors to make each other appear odious in the eyes of their neighbors; for, as will doubtless be supposed, this parsnip war was like all other wars, whether national or individual: when once declared the parties are enemies upon all points or subjects. The blood of their children was also impregnated with "spring dug" and "fall dug" parsnips, and they too, like young heroes, espoused the cause of their sires, and entered the list with "hard names and threatening words," and often clubs, fists, and finger-nails were called into requisition. In short, there was a settled and bitter hatred between these two families, and a disposition to injure each other to the extent of their ability, and their diabolical feelings were transmitted in all their strength and malignity, to the next generation, and the next, and so on to the present.—As I was "raised" in the same neighborhood, I had, when a boy, many opportunities of seeing the bitter fruits of this seed of discord, which was sown one hundred and fifty years ago. I attended the same school with the children of the present G. and H., and witnessed many a battle between the boys, and heard many a slanderous and defamatory remark from the girls — Forty years ago some of the boys of both families were considerably intemperate; and I have heard my father say that the battles between them, when intoxicated, were most bloody and brutal, and once or twice came near ending in manslaughter.

Their parsnip predilections influenced them in almost every thing they did. No minister who harvested his parsnips in the fall received the support, or had for hearers, any of the G. family; and no candidate for office, guilty of the same offence, would count on their votes, however unexceptionable he might be in other respects, and vice versa. The cattle, sheep or fowls of one that trespassed upon the other was sorely abused and maltreated; and, as for dogs, each effectually resolved that the other should not keep such an animal. Many and protracted were the law suits that grew out of this state of things; and as was said at the commencement of this, it is estimated that twenty thousand dollars would hardly pay their cost. I remember the occasion of two of the trivial suits, which I will mention, both of which occurred about twelve years ago. The road upon which Mr. H. carted his fuel, from his woodland, lay close along side of the line of Mr. G.; and as H. was going for a load of wood, one day, there was a small tree, about as large as a man's wrist, which was "rooted" upon the land of G., but which leaned over that of H., and obstructed his way. He accordingly cut it off, and was prosecuted by G., and fined one cent, and of course had to pay the costs, which amounted to six or seven dollars more. Again, H., in a conversation with the son of G., respecting his (H.'s) colt, induced him to go into his field, and examine him; and then presented him for trespass, and got back his cent, and obliged G. to pay a bill of costs.

Thus matters stood until about ten years ago, when the typhus fever entered the family of Mr. G. and brought him and some of children near to death's door, and carried his wife quite through it. Mrs. G. died a few days before her husband was attacked. He was much attached to his wife, and felt her loss severely; and this together with the probability of his own speedy dissolution, led him to review his previous life, and compare his conduct with the requirements of that God before whom he expected soon to stand. This investigation alarmed him, and led him to cry heartily and almost frantically for pardon.—But this saying of Christ, continually stared him in the face, whichever way he turned: "If ye from the heart, forgive not those who have trespassed against you, neither will your Heavenly Father forgive you your trespasses." This was the hardest condition of all, if it required him to forgive and love Mr. H. *from the heart*. But after a desperate struggle he was enabled to do it, and desired much to see H. and tell him so; but *he* would not be persuaded to visit him, even when he was apparently on the bed of death. However, during his convalescence he had an opportunity to prove the reality of the change in his feelings, and of gaining access to Mr. H. When he had nearly recovered his usual strength, he walked to the grave of his wife. She was interred in a small burying ground at the foot of a mountain near the Kennebec river. It was early in the month of November, and about 10 o'clock in the morning, that he stood by his wife's grave for the first time since her burial. All that part of the mountain visible from the place where he stood, was well covered with oaks; and the river was partly visible, and partly concealed by the same noble and yellow-leafed trees. The wind howled mournfully through the forest, and occasionally whirled the leaves in wild confusion. Children and squirrels within hearing, but out of sight, were gathering acorns, and merrily chattering, with feelings that contrasted gloomily with his own; and from the distant and partially visible river, whose waves glistened in the bright autumnal sun, there came frequently the shrill sound of the boatman's voice as he called to his distant fellow, accompanied by the melancholy and monotonous sound of the oar. Everything around him was calculated to excite an indescribable melancholy; and fancying that the departed and disembodied spirit of his much loved wife, had returned, and was communing with his own incarnated soul, his thoughts and affections were raised towards heaven, and he felt a new and strong desire to quit the earth immediately and forever—a desire which would have taken entire possession of his soul, had it not begotten, or brought with it, as a fellow tenant, an earnest desire to do something to fit others for an abode in the Heavens.

While indulging these reflections, a cry of one apparently in keen distress fell upon his ear. Hastening to the spot from whence the noise appeared to come, he there found a little boy, the son of Mr. H., who had fallen from a tree and broken his legs and two ribs. The boy was alone, and, at the time of the accident, out of the hearing of every one except Mr. G., who following the impulse of the feelings, excited by his meditations at his wife's grave, he took the boy in his arms, carried him to his parents; and, for the first time in his life, entered the house of Mr. H. Laying the child down, he informed its parents of the accident, how it happened, and what influence induced him to bring him home. He deplored the enmity that had existed between them,—acknowledged that he had oftentest been in the wrong—begged forgiveness for the past, and expressed in strong but affecting language, a determination, for the future, to do nothing to Mr. H., his family or anything that was his, but what he would have others do to him; and if Mr. H. continued to hate and abuse him, he would forgive him and do him good, as he hoped to be forgiven by God, and made partaker of the good things prepared for those who love and serve him. He then offered Mr. H. his hand, which was accepted with feelings whose only utterance was tears. Mr. H. then went into another room and returned with a paper in his hand, which he gave to G., and which proved to be a warrant he had that morning procured with which to arrest the son of G., a young man about twenty years old, and who had, as was clearly proved, during the sickness of his father, stolen a large number of carpenter's tools from the shops of H.

The kind act done by G. to his little boy, (who was his idol,) and the kind and truthful words he had spoken, melted his hard heart, and he dropped the action against his son before it was fairly taken up. Thus a young man was saved from the states prison, and a life of infamy and crime, (he has been a respectable man ever since,) and two as bitter and implacable enemies as ever lived probably, were made warm-hearted and true-hearted friends, through the influence of one kind action. This the arguments and entreaties of friends and neighbors had entirely failed to accomplish. There is something in the nature of man that cannot long hold out against kindness; but fight and abuse him, and he will fight back again, as long as life lasts.—Thus we see that the doctrine of Christ, "return good for evil," is founded in true philosophy.

Milford, (Hopedale,) Mass., 1846.

FOR CHILDREN.

LYING.

Lying is an injury to others. When we lead another person to believe what is not true, we give him a cause for wrong action or wrong feeling, or a train of wrong thoughts, and are therefore injuring him.

And we are doing an injury to society, too; for society is built upon the supposition that people will speak truth to each other; and, therefore, every untruth spoken by us, is an effort at loosening the foundations of society, and of, consequently, bringing misery upon others. Therefore, all lying is a breach of this law for man's spirit—the law of love.

A little boy whom I knew, not long ago, told a lie; and nobody in the world but himself knew that it was an untruth. He thought himself perfectly safe, because nobody knew, or could know, that it was a lie, but himself. But now, suppose this little boy had gone all alone, where nobody could possibly see him, or ever know of the act, and had there, all alone, thrust his finger into a hot fire; would he not have been burnt? Would not his finger have been burnt, just as much as if all the world had been looking at him? Surely it would. And why? Why, because it is one of God's laws that fire shall burn a finger put into it, and this law operates in all places, and whether we put the finger into it publicly or in secret. Just so, my young friend, the law for the spirit, the great law of love, operates upon us, everywhere, whether alone or in public; and we can no more escape from it than we can escape from the law about the fire burning us, by doing anything secretly. No matter how we tell an untruth—should the knowledge of it be forever confined to ourselves—still this law for the spirit is there upon us, in all the deep secrecy of our hearts, and the law will have its course, just as certainly as the laws for the body will have theirs.

Little John T—— came late to school, a few days ago. He had started from home early enough, but he played by the way; and when he got to school, and found himself late, he gave some false excuse for it. He told an untruth.—He thought himself safe, because nobody knew, or probably would know, that it was an untruth, but himself. But in telling this untruth, he had done an injury to the teacher, to the school, and to the whole country; for, as I said just now, society is built upon the supposition that people will speak the truth to each other, and every untruth is consequently an effort at breaking up the foundations of society, and filling the country with confusion and misery. John, therefore, in this untruth, broke this great law for the spirit of man, the law of love. He thought himself safe, because nobody knew of the lie but himself? No, he is not; for this law goes down into our hearts, and reaches our thoughts and wishes and designs. Look at John, now, as he sits in his place in school. There is a load on his heart. Look in his face. The clear, open, happy expression of his eyes, and of his countenance, has left him. He is conscious of having done a wrong thing. He has fallen in his own estimation, and in his self-respect. He is filled with fears, lest his teacher or parents, or the other scholars, should discover what he has done. He starts with dread at every look of the teacher, fearing that he has at last got hold of the truth; and when he goes home, instead of loving to be with his parents, and to hear their kind voices, he will fear to be near them, lest they should question him about the school. There is a thorn in his heart; a serpent is stinging him. "A wounded spirit, who can bear it?" John is unhappy. He has broken the law of love.

But the mischief does not perhaps end here. If he succeeds in this lie, and is not discovered, very probably it will encourage him to tell another and greater one, and this may encourage him to tell a greater still, each lie bringing sufferings of spirit with it; and thus, many a person has ended with being a confirmed rogue and nuisance to society, and, in his heart, a most wretched being, full of remorse, of self-contempt and of self-loathing, and also full of new wickedness, all the effects of one secret lie at the beginning. He thought at the outset that he was safe, because nobody knew the lie but himself; but he was not safe. There is no safety or happiness but in keeping the law of love.

Suppose now, at the outset, that little John, instead of telling the lie, or just after telling it, had gone to the teacher and told him just how the matter was, acknowledging all his fault.—This would be acting according to the law of love. Now, the teacher might punish him for his fault; but I tell you, my young friend, John would sit down on his seat with a light and happy heart, in consequence of this last act of his. He would no longer have the load of the secret lie on his heart. He would no longer have any fears. His eye would be clear and bright; his face would be open, and the happy expression of his countenance would show the happiness within his heart. He would be happy in school, happy in the approbation of his own feelings, happy, in knowing that he had the approval of his teacher and the respect of the scholars; and he would be happy, on going home, to meet again his parents and brothers and sisters. He would be acting now in agreement with the law of love, and the law would be taking care of him in return, and would be spreading its happy influences all through his heart.

Let no one think that he can escape from this law by doing a thing in secret. It reaches us everywhere; and when our actions or our feelings are shut out from every human eye, this law is just as much upon us, and just as much in exercise, as if the whole world were looking at us. We cannot escape from it, though we may escape all human observation. The law is everywhere; in the dark as well as in the light; in secret, as well as in public places; is in the depth of our hearts and through our whole being, and takes hold of all our acts and thoughts and feelings, however secret. No more, let me repeat it, can we expect to avoid its exercise, by flying to secrecy and concealment, than a person, who in a secret place should put his finger into the fire, would escape being burnt, because he is doing it secretly. [Steele's Moral Philosophy.

OUR PREACHERS DIE YOUNG.

FACTS GIVEN.

There is a moral sublimity in the death of a godly young minister. He has looked upon a perishing world with unutterable emotion. He has applied himself with vigor to secure that preparation, which will enable him to execute manfully his great Master's mission. His heart has beat with almost impatient desire, to engage in a work so noble and godlike. But to be stricken down when just entering upon the arena of active life, or in the prime of middle life, with all one's plans unaccomplished, and calmly, and joyfully quit his work at his Father's bidding, require the fullest sanctification of our natures.—It is a cross to die so soon. But our Savior has wisely adapted his agencies to meet the peculiar circumstances of all. Men of every age, and of every natural temperament, are demanded. We need the fire of youth, and the council of gray hairs. We need the startling impetuosity of first love, and the even tenor of matured experience. The acute divine, skilled in all the dialectics of the schools, able to detect the deepest fallacies, and present truth in her clearest, loveliest forms—the meek, the sympathizing preacher, who makes another's woes his own, and loves to pour consolation into the heart of the afflicted, and the son of thunder who storms the citadel of the heart, and brings God's truth directly to bear upon the conscience—all have their appropriate spheres. But reasoning in the abstract, high impassioned, religious feeling, religion in the sunshine, will not do all the work. We need *the sufferer*, the youthful sufferer, to give a practical exhibition of the virtues of our holy religion. One object of the preacher is, to move the heart; but this cannot always be done by the eloquence of the tongue. We need the eloquence of the sunken eye, the pallid cheek, the emaciated form, and of the fevered brain, to move every heart. When the brow of the immediate death-doomed is irradiated with joyful hope—when the highest inspirations of the youthful heart are satiated by the prospect of the crown of glory, the infidel will cease cavilling, and acknowledge the superior excellence of the religion of the Gospel.

These thoughts have been suggested by examining the ages of those who have finished their pilgrimage among us.

From 1773 to 1845, seven hundred and thirty-seven ministers have fallen in the itinerant work. From the ages of 20 to 25, 41 have fallen asleep.

25 to 35,	203
35 to 45,	121
45 to 60,	88
60 to 70,	42
70 to 80,	35
80 to 91,	9

Nearly one-half of all whose ages are given in the minutes, have fallen under thirty years of age. How short is the life of a Methodist itinerant! If life so soon will close, how zealous should he be who has his heart fixed on the world's conversion. Still more strikingly shall we be impressed, when we look at the comparatively few years which our glorified ministers spent in the travelling connection. We have ascertained, very nearly, the time spent in the itinerancy of six hundred and seventy-two ministers. The following tables will show the results:

Those from 2 to 5 years in the itinerancy,	199
5 to 12,	209
12 to 25,	129
25 to 40,	90
40 to 50,	32
50 to 61,	13

Nearly two-thirds have died within twelve years after entering the itinerancy. It is not our design to inquire into the cause of the premature failure of our ministers, but such is the fact, and it shows the importance of energy and ardent devotion in the cause of God. It was a remark of the beloved Janes, that ministers ought not to *rust out*, nor to *wear out*, but to *burn out*. May we catch more fully the spirit of our fathers, and become burning and shining lights.

Mewmarket, N. H. O. C. Baker.

[Herald and Journal.

WHISKEY AND THE MONKEY.

During a recent series of meetings in New York city, one of the delegates from the Baltimore Temperance Society related the following:

Mr. Pollard concluded the meeting. He said he was a kind of old Blucher to bring up the rear. So much had been said, he scarce knew what to talk about. In his drinking days he was the companion of a man down in Anne Arundel County, who had a monkey, which he valued at a thousand dollars. We always took him out on our chesnut parties. He shook off all our chestnuts for us, and when he could not shake them off, he would go to the very end of the limb and knock them off with his fist. This was great sport for us. One day we stopped at a tavern and drank freely. About half a glass of whiskey was left, and Jack took the glass and drank it all up. Soon he was merry, skipped, hopped, danced and set us all in a roar of laughter. Jack was drunk. We all agreed, six of us, that we would come to the tavern next day and get Jack drunk again, and have sport all day. I called in the morning at my friend's house. We went out for Jack. Instead of being as usual on his box, he was not to be seen. We looked inside and he was crouched up in a heap. Come out here, said his master. Jack came out on three legs, his paw on his head. Jack had the headache. I knew what was the matter with him. He felt just as I had felt many a morning. Jack was sick and couldn't go. So we put it off three days.

We then met, and while drinking, a glass was provided for Jack. But where was he? Skulking behind the chairs. Come here, Jack, said his master, and drink, holding out the glass to him. Jack retreated, as the door opened he slipt out, and in a moment was on the top of the house. His master got a gun and pointed it at him. A monkey is much afraid of a gun. Jack slipped over the back side of the roof. His master then got two guns and planted one on each side of the house, when the Monkey seeing his bad predicament, at once whipped up on the chimney and down in one of the flues, holding on by his fore paws. That man kept that Monkey twelve years and could never get him to taste one drop of whiskey. The beast had more sense than a man who has an immortal soul and thinks himself the first, and ought to think himself the best of all creation.

John Foster said two very witty things.—On being told that the Emperor Alexander was a pious man, he said, "Yes, very pious, no doubt he said grace before he swallowed Poland." On being shown some worsted work, in which red was the predominant tint, he said it was red with the blood of murdered time.

Providence. I asked an honest hermit once in Italy, how he could venture to live alone, in a single cottage on the top of a mountain, a mile from any other habitation? He replied that Providence was his very next door neighbor.

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Teeth at Cost, until March 1, 1847!
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For the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on plate, the merits of which, it is confidently believed will be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such terms, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but it is peculiarly and *especially* adapted to whole and half sets, where the alveolar or dental ridge has become uneven or irregular by the absorbing of some parts more than others. In all such cases it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by absorption and for bringing out the cheeks and lips to their natural and uniform fullness. The difficulties to be overcome in whole and half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so perfectly by any other means. It is the want of this ingeniously wrought block-work, to remedy the defects above referred to, that so many are unsuccessful in giving satisfaction in their plate work,—especially in whole and half sets. Another advantage of carved work,—and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the fine particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and after being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is, its perfect articulation. Each tooth should meet its opposite in the most exact manner in masticating food; otherwise the whole work will prove a source of continual annoyance, only known to those who have worn them. There are other advantages in this style of work, that can only be understood and appreciated by an examination of specimens that may be seen at the subscriber's office, which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty is overcome. They cannot fail to excite admiration from all who are pleased with close imitiations of nature, and would inspire a confidence in their merits that the wearing of them would only tend to strengthen.
TERMS.
Up to March, 1847, the following terms will be strictly observed for all cases of plate work from a single tooth to a whole set, viz: When a fit and finish of the work are produced, to the satisfaction of the person for whom they were made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not then given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c, will be attended to in the most thorough, faithful, and scientific manner, and on the following terms, viz:—For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; For setting on gold pivot, $2; For Cleansing, $1; Extracting 25 cents. Examinations and advise gratis. All operations warranted.
Carved work in block for whole and half sets will be got up for other Dentists on reasonable terms.
S. STOCKING, *Surgeon Dentist.*
July 29, 1846. 6m

THE MONTHLY RELIGIOUS MAGAZINE for February.
CONTENTS.
Present Condition of the Religious World.
Alone.
Memories.
Childhood's Mission.
Christ's Triumphal Entry into Jerusalem.
Love mightier than Force.
The Calendar.
The New Planet; or, an Analogy between the Perturbations of Matter and Spirit—A Sermon, by Rev. C. A. Bartol.
"Nachruf."
Sympathy.
The first Sacrifice.
Editor's Collectanea. IV.
There must be Something Wrong.
INTELLIGENCE.
The Prevention of Pauperism.
The Associationists.
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Foreign.
Just published by L. C. BOWLES, 118 Washington street. 16

1847. THIS DAY PUBLISHED—LORING'S STATE REGISTER, or Record Book of Valuable Information, giving Massachusetts State Officers, First Provincial Congress, Members of Massachusetts Medical Society, Churches, Colleges, Militia Officers, Postmasters, 100 Societies, Charitable, Religious and Literary; Directors of 29 Banks, 31 Insurance Companies, and 25 Railroads; United States Officers of Army, Navy, &c.; Tariff of 1846, Oregon Treaty, Sub-Treasury, Warehouse System, City Officers of Boston, Salem, Lowell, Roxbury and Cambridge; Free-Masons and Odd Fellows, London Banks and Bankers, Households of English Royal Families, 300 Commissioners of this and other States.
JAMES LORING, Publisher,
j23 132 Washington Street.

MEMORIA TECHNICA, or, the art of Abbreviating those studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general. Embracing all the available Rules found in Mnemonics or Mnemotechny, of Ancient and Modern Times. To which is added a Perpetual Almanac for two thousand years of past time and time to come. Adapted to the use of Schools. By Lorenzo D. Johnson. Second edition, revised and improved. Price, fifty cents.
Public School Teachers who wish to attend the lecture, advertised below, will receive a copy of the work gratis, by calling on the publishers, GOULD, KENDALL & LINCOLN, 59 Washington street.
PUBLIC LECTURE.
Mr L. D. Johnson will give a lecture in the Marlboro' Chapel, Hall No. 1, on Tuesday evening, January 12th, at half-past 7 o'clock, when he will make an exposition of the advantages of his system to the public generally, and its adaptation to Common School instruction.
A young lad will be present, who will answer any one of six thousand questions from the "Memoria Technica," when propounded at random by the audience.—Mr. J. pledges himself that he will, in the course of the evening, give such instruction as will convince his hearers of their own ability to commit to memory, and to retain, what they, perhaps, may heretofore have deemed impracticable.
TERMS OF ADMISSION.
As the several exercises of the occasion will be directed to the illustration of the principles and uses of the system, each person in attendance will use a copy of the Memoria Technica, which will be the only necessary ticket of admission to the lecure.
j9 L. D. JOHNSON.

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organ constantly on hand.
Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.
We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.
Professional reference of the first authority.
f28 ostf SIMMONS & McINTIRE.

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."
For sale at the office of the Christian Register, 1½ Water street. ap11

MEMOIR OF SWAIN. This day published "Memoir of Robert Swain," one volume 16mo. By JAMES MUNROE & CO., 134 Washington, opposite School street. d26

SCRIPTURE PROOFS. Scriptural Proofs and Scriptural Illustrations of Unitarianism, by John Wilson; third edition, revised and enlarged.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School street. j23

THE SILENT PASTOR. Will shortly be published, "The Silent Pastor," or consolation for the sick, by Rev. Thomas Sadler, 1 vol. 18mo. JAMES MUNROE & CO., 134 Washington, opposite School Street. j30

CHRISTIAN UNION. A Discourse preached before the First Congregational Society in Kingston, November 26th, 1846. By Augustus R. Pope, Minister of the Society. Published by Request.
For sale by JAMES MUNROE & CO., 134 Washington, opposite School St. 3t j16

NEW GOODS.
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They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev. Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.
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Webster's Dictionary, Unabridged.
G. & C. MERRIAM, Springfield, Mass., have in progress, a new stereotype edition of "Webster's American Dictionary," to appear as early as practicable the coming season.
[From Burritt's Christian Citizen.]
"We would advise all who are about to purchase a complete vocabulary of our mother-tongue, to wait and examine, before they purchase, this cheap, and beautiful and convenient edition of Dr Webster, the merit and superiority of which, over all others, they will perceive at the first glance."
[From the Concord (N. H.) Statesman.]
We have received from the publishers, Messrs. Merriam of Springfield, Mass., a Specimen of a new stereotype edition now in progress, of Dr Webster's American Dictionary of the English Language." It is elegantly executed, and the whole work, which is to be like it, will, when finished, be one of the most beautiful books ever issued from the American press. The paper is fine, white and firm, and the type new. There are three columns on a page, surrounded by a double marginal line, which gives the page a particularly neat and finished appearance. The whole is to be comprised in one volume, crown quarto. Among the advantages of this over former editions, are the addition of several thousand words,—a thorough revision of the whole work by Prof. Goodrich of Yale College,—the insertion of the key to the pronunciation at the bottom of every page, (very convenient,)—tables of Greek and Latin proper names, Scripture do, and Geographical do, (the last is a great desideratum,) and a Memoir of Dr Webster.—The first edition of the Dictionary, in 2 vols. quarto, cost $20; the second, in 2 vols 8vo, cost $13,50. This, which is the original work *unabridged*, with the above-named improvements, is to cost only $6. Undoubtedly it will be by far the cheapest Dictionary of the English language ever published. Of its merits we need, of course, say nothing